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AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

JUNE 28, 1919

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"I Met With Napper Tandy"

J. C. Walsh

Staff Correspondent of "America" in Ireland

Mrs. Eddy's Life in Fact and Fiction

Francis Beattie

Special Investigator for "America"

The Colonial Catholics of July 4, 1776

M. B. Downing

The Smith Bill: American or Prussian?

Paul L. Blakely

Associate Editor of "America"

THE AMERICA PRESS

NEW YORK CITY

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JUNE 28, 1919

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Who's Who

FATHER MARTIN J. SCOTT, S.J., whose paper on "Books for Religious Inquirers" appears in this number of AMERICA, was born in 1865, made his classical studies at Holy Cross College, and entered the Society of Jesus in 1884. A priest in 1899, he has been actively engaged since then in teaching, preaching, lecturing, and in discharging parochial duties. His work at St. Ignatius Church, New York, brought Father Scott into contact with many seekers after the true Church whom he instructed and baptized. He is the author of "God and Myself" and "The Hand of God," two excellent apologetic works that have had a wide vogue and influence, and Kenedy has just brought out a new book by Father Scott, entitled "Convent Life," a guide for young ladies who may have a vocation.

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AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXI. No. 12 }
WHOLE No. 512 }

JUNE 28, 1919

{ PRICE, 10 CENTS
\$3.00 A YEAR }

Chronicle

The War.—On June 21, the German crews interned at Scapa Flow in the Orkneys sank most of their fleet. The battleships and battle cruisers, excepting the Baden together with numerous smaller craft, were lost. Eight-

German Crews Scuttle Their Ships

teen destroyers were beached, while others went ashore in a half-sunken condition; four are still afloat. Before scuttling the ships the crews hoisted a red flag, then took to the boats and rowed ashore. English guardships after challenging the boats, fired upon them and there were some casualties. By the terms of the armistice no English guards were allowed on the ships. Admiral Sir Cyprian Bridge, retired, declares that the sinking is a breach of the armistice and, therefore, almost tantamount to a new act of war, and that it looks like a plan concerted in Berlin. Commander Kenworthy, M. P., does not think that the sinkings were carried out by the order of the German Government, but were engineered by a few hot-heads tired of their long internment. Although there is intense dissatisfaction in England over what is considered a blunder in the armistice terms which did not place English crews on the vessels, it is somewhat lessened by the belief that the action of the German crews has removed a difficulty which might have led to heart-burnings among the Allies with regard to the ultimate destination of the interned German fleet.

The salient points of the Allied reply delivered to the Germans on June 16 are as follows: Germany can gain admission to the League of Nations, possibly at an early date, by performing the terms of the Peace Treaty; temporarily, during the period of transition, the German army may be 200,000 instead of 100,000; no plebiscite in Alsace-Lorraine; no alteration in the Saar Valley arrangements; plebiscite there, after fifteen years; in the meantime control rests with the League of Nations; plebiscite in Upper Silesia granted. The Supreme Council will enforce its opinions of what it considers genuinely Polish districts and populations; some rectification of the West Prussia frontier granted; Danzig to be a free city; no restoration of German colonies. With regard to the reparations, the terms of the original treaty stand, but they will be interpreted in a manner to make payment there-

under as convenient as possible. Germany's desire to have a definite sum fixed as soon as possible will be respected. She shall have every facility to survey for herself the damage done and may submit proposals of settlement within four months after signing the treaty. Germany may take her proper place in international trade provided she abides by the Treaty of Peace and abandons her aggressive and exclusive traditions. Within one month Allied and associated Powers will submit to Germany a list of those whom it is proposed to try for the violations of the laws of war.

In a letter announcing these final terms Georges Clemenceau told the German delegates that justice was the only possible basis for the settlement of the accounts of the war. But he added, "It must be a justice for all. There must be justice for the dead and the wounded and for those who have been made orphans and bereaved that Europe might be free from Prussian despotism." He declared also that "there must be justice for the peoples who now stagger under war debts, which exceed thirty billions. There must be justice for those millions whose homes and lands, ships and property, German savagery has spoliated and destroyed."

The German Cabinet headed by Philip Scheidemann, which was strongly in opposition to the signing of the Peace Treaty, unable to make headway against the coalitions of the various peace parties at Weimar, resigned on June 20. With President Ebert still remaining in office, a new Cabinet was formed on June 21, under the premiership of Herr Bauer, formerly Minister of Labor, with Hermann Mueller, the Majority Socialist leader, as Minister of Foreign Affairs. Among the other members of the new Cabinet are Mathias Erzberger, Minister of Finance and Vice-Premier; Dr. Edouard David, Minister of the Interior; Gustav Noske, Minister of National Defense. The formation of this Ministry was taken by the French and English and even by some of the German papers, to indicate that the German delegates would sign the treaty before the expiration of the Allied ultimatum, Monday evening, June 23. On June 22, the German National Assembly voted 237 to 138 in favor of signing the treaty. Reservations were made, however. The

Cabinet Crises in Germany and Italy

Council of Four replied that the acceptance must be unconditional.

After an appeal to the Italian Chamber of Deputies for a secret session in which to discuss matters of foreign policy, and for loyalty to the general ideals of the Allies, Premier Orlando and his Cabinet were overthrown by a vote of 259 to 78. Signor Orlando immediately handed in his resignation to King Victor Emanuel. The *Giornale d'Italia* announced semi-officially that the King had requested Signor Nitti, former Minister of Finance, to form a Cabinet. *Le Temps* of Paris stated at the same time that Tomasso Tittoni, whose appointment as Foreign Minister in the new Ministry seems probable, will replace Signor Orlando as principal Italian delegate to the Peace Conference.

Ireland.—A torrent of abuse and of angry denial has characterized the reception given to the report on the condition of Ireland presented to Premier Lloyd George

by the Irish-American Commissioners, many London newspapers making statements of which the following are typical: The *Morning Post* calls the report "a farrago of falsehood and folly," and adds "The Walsh falsehood is explicable only on the assumption that the delegates were actuated by malice or else were grossly gulled"; the *Times* declares that the Walsh-Dunne report "tells stories whose relationship to truth is so distant that persons of blunt speech would call them lies. . . . The more unusual charges are gross distortions and exaggerations." The press, however, has offered in rebuttal little more than sweeping denials and abusive epithets.

The Chief Secretary for Ireland, Mr. James Ian MacPherson, issued from Dublin Castle, on June 17, what purports to be a detailed and specific reply to the report, and says, "Such statements are absolutely devoid of foundation." The Secretary's reply, however, has not given solid satisfaction to the British public. The *Daily News*, of London, thinks it would have been better to allow the Walsh-Dunne charges to "answer themselves as some of their allegations could only be believed by those who wish to be deceived." The same journal says:

As it is the public will note halting admissions in some of Mr. MacPherson's denials. His statements scarcely conceal the fact that the present government of Ireland is purely a military occupation and that the bulk of the population is organized against it. The power of the Sinn Fein is written all over Mr. MacPherson's reply.

There is, too, a great deal of dissatisfaction over the fact that eight days were allowed to pass before the Secretary made his reply. The *Daily Telegraph*, while joining the general chorus of the English press in describing the Walsh-Dunne statement as "the most shameless, impudent farrago of lies and misrepresentations that has appeared in the memory of living men," nevertheless believes that in view of the fact that it is intended to wreck Anglo-American friendship, "an adequate denial

is now imperative." The *Morning Post* does not share this view, however, for commenting on the New York *Herald's* editorial, it remarks:

If, as the *Herald* says, the view is held that so many charges deserve impartial inquiry, it shows how far afield America has been misled, since she now overlooks the underlying fact that Ireland is English territory.

So far from being disturbed by the torrent of abuse which has been launched against them, Messrs. Walsh and Dunne insist that the charges are true, and have sent a letter to President Wilson, which they have also requested Secretary Lansing to transmit to the Senate and House at Washington, offering to furnish additional evidence to support their charges of atrocities in Ireland. They declare that it was not their original intention to make an intensive investigation, and that they did so at the request of Mr. Lloyd George; that they are surprised that the Premier has uttered no protest against the vituperation with which they have been assailed for complying with his request; and they call attention to the fact that the good-faith of English officials is under deeper suspicion because the English censor forbade the publication of the commission's report on conditions in Ireland in Irish papers, and suppressed all comment on it.

Messrs. Walsh and Dunne also pointed out to Mr. Wilson that much further delay in taking action on the resolution of the United States Senate that the Irish delegates from the Irish Republic Convention be admitted to a hearing by the Peace Conference in Paris, will amount to a refusal of the Senate's request, but Acting Secretary Polk notified the United States Senate, on June 20, that their request has been delivered to M. Clemenceau, and his "attention especially invited to the request." They also repeat in their letter to the President their former request that an impartial tribunal be appointed to investigate their charges, and declare that evidence for the most revolting acts against the people of Ireland are in the exclusive possession of the Chief Secretary; they declare that only one charge, that of police and soldiers being allowed to enter the cells of political prisoners with the purpose of beating them with their clubs, has received specific denial; and they say:

We are ready to substantiate this charge before the Commission of Inquiry: (1) By the production of large numbers of witnesses who have been thus beaten. (2) By the proof of witnesses of the highest standing, including American citizens, who examined the cells of the prisoners shortly after the beatings and found fresh blood still covering the walls of the cells. (3) By the production of prisoners whose injuries did not prove fatal, but who have been maimed and disfigured for life by the beatings of soldiers and police.

They also beg leave to add the following serious charge to those already submitted:

Since the submission thereof, through the use of army spies and agents provocateurs, reprisals have been begun against the persons and property of those who are to bear witness to the truth of the many atrocities reported, and men and women are being arrested upon trumped-up charges and transported to places distant from their homes and friends so as to be deprived of assistance or defense.

As one instance of the truth of this charge, the Irish-American delegates instance the arrest and imprisonment of the Countess Markiewics, a member of the Irish Parliament. They declare that much of the detailed evidence of atrocities was furnished by the Countess, that she has in her possession further evidence of unspeakable outrages not recorded in the delegates' report, that she was threatened during the course of the investigation made by the delegates in Ireland, that her arrest rested on frivolous charges, and that her term of imprisonment will keep her in jail during the inquiry to be made by the Peace Conference. In view of these considerations the delegates have requested both Premier Lloyd George and the American Commission to secure her release.

In addition to the charges made in the report of the Irish-American delegates, Mr. Diarmuid Lynch, National Secretary of the Friends of Irish Freedom, has published a long list of specific and drastic charges against the "Prussian" rule of Ireland by England, among which are many deaths and bayonet and baton attacks.

The impression in Ireland is gaining ground that the Chief Secretary, Mr. MacPherson, is afraid of an inquiry, and the reasons alleged are, first, that he has refused to let the charges be known in Ireland, where their truth or falsehood would be recognized at once, and that so far from welcoming an impartial investigation he has delivered merely an *ex parte* statement from Dublin Castle, meant for English consumption but of no weight whatever in Ireland.

Another serious development in the situation is the attitude taken by labor. The London *Daily Herald*, the radical labor organ, in its issue of June 16, under the headline, "Our Shame in Ireland—How Long?" speaks as follows:

The report should be read carefully by every Englishman who still wishes to make his country worthy of the men who died to make it safe for democracy. The Irish-American delegates had no cause to exaggerate and, still less, to lie deliberately, as the *Times* yesterday accused them of doing. The Irish-American verdict is as impartial as it is damning.

Briefly, the report exhibits a condition of things as bad as anything we had been accustomed to cry out against in prison camps where militarist Germany tortured our soldiers during the war. Here are men of the most sincere convictions and of the highest culture, men of fine nerve, accustomed to decent living. They are denied the right to a trial, imprisoned without even hearing the charges made against them, subjected, in many cases, to the horror of solitary confinement, kept in underground cells in filth, damp and cold, and worried with daily humiliations and bullying until brought to the verge of madness. These are not criminals. They are simply Irishmen who believe in Ireland's rights to independence.

The full weight of this statement by British labor can best be estimated in the light of the growing power of that party. In the United States also the American Federation of Labor, on June 17, during its session at Atlantic City, passed a resolution asking Congress to

secure a hearing at the Peace Conference for the delegates of the Irish Republic.

Interest in the whole question has been intensified in the United States by the arrival of the President of the Irish Republic at New York. As late as Monday morning, June 23, he has given no statement to the press, and it is said that he has come for the purpose of visiting his mother. Undoubtedly his pronouncement on the Irish question, from his official character, will be invested with much authority.

Mexico.—According to reliable news received from Puebla, the Government of that State has issued a decree on public instruction in which the following articles are found: Religious ceremonies are not

Religious Intolerance to be celebrated in private establishments of education, and such establishments are not to be in communication with churches; religious bodies and ministers of religion, no matter what their belief, must have nothing to do either directly or indirectly with such private institutions; private schools must be called after heroes, benefactors of humanity, famous educators, but by no means can they be named after the Saints; private institutions are obliged to celebrate the civic feasts and commemorations held in the State schools; no motive or reason will excuse them from celebrating the feast of Benito Juarez; at all such celebrations the teachers of all private schools accompanied by their pupils must assist, as well as at civic festivities held in the State institutions; professors and teachers in private institutions are bound to take part in all civic and official ceremonies, just as those of the State institutions do; examinations and similar functions that take place in private institutions will be presided over by teachers appointed by the Board of Directors of Primary Education, in order that these officials may see for themselves the progress of the pupils; such examinations and functions must strictly conform to those of State institutions.

From Merida, Yucatan, we are informed that the spirit of infidelity and impiety is rampant and has reached almost unbelievable heights. The Municipal Council has forbidden the exhibition of religious films, under the pretext that if these were allowed, the members of the Council would assume responsibility for the doctrines which such films impart. At the same time a film for men exclusively was widely advertised, all minors being excluded. It is easy to imagine the nature of the film. The *Revista de Yucatan* severely arraigned the authorities for this unfair and immoral decree.

Recently the Archbishop of Merida was allowed to return to his diocese, after an exile of over four years. After the *Te Deum* in the Cathedral the people came forward to kiss his ring, in accordance with Catholic custom. On account of the immense throng present the ceremony was not over at six o'clock in the evening, and for this the administrator of the Cathedral was arrested

and fined \$500 for infraction of the law which permits churches to be open from 6 to 11 a. m. and from 4 to 6 p. m. only

The various wars in progress in Mexico, these last six years, have taken on new fury. Villa, whom the American papers reported dead seven successive times, is still

Wars and Misrepresentation

harassing the North in his furious fashion, and American troops went over the border on a punitive expedition. Meantime Canadian and American journalists have begun to expose conditions, in a new fashion. Writing in *MacLean's Magazine*, "Canada's National Magazine," for June, 1919, Agnes Laut, who recently returned from Mexico, pens this interesting paragraph:

When American Ambassador Fletcher arrived from Mexico, the Mexicans themselves prayed God he would tell the truth and let the outside world know Mexico's real condition and desperate need of help. Instead, he reported conditions "almost normal and improving," and a groan of sorrow went up from Mexico. Does it read to you like "normal"? And if it does, what would the ambassador consider abnormal? I presume he would consider losing his job abnormal; and he isn't going to lose it. Anyway, within a month of his reporting conditions normal I know—for I was in Mexico—of thirty rail lines, only one was running on regular schedule; and it had to be preceded by an armored scout train and had itself an armored car filled with soldiers behind the engine and an armored car filled with soldiers behind its Pullman. One line was blown up and the Governor of the State kidnapped. One port town was captured. A block house just outside Vera Cruz was taken. A city north of Vera Cruz was occupied and a train outside Tampico looted. The bandits like music. From one captured town, they kidnapped eighteen of the Carranza garrison band. All this was not the work of one revolutionary leader. Two or three independent leaders did it, covering a territory of about 180 miles. Does it sound to you very normal?

In a second article, "In the Hells of Tehuantepec," published in the June *Forum*, the same writer, after depicting the miseries of the unfortunate country declares:

As I said at the beginning, this is a record of fact, not fiction; and if a redemptive power is not found, and found swiftly, it is not into the swine the devils will go, and so over the precipice into the sea, but into the blood of white-man civilization the poison will course, canceling all the world has fought for, and won, in 10,000 years.

A second writer, Mr. George Creel, has a long article, "Carranza Makes Trouble," in the *Saturday Evening Post* for June 14. He lays bare in simple language Carranza's "repeated insults and indignities." The gist of the article which is worth reading is that Carranza and his entourage are bitterly anti-American and have never lost an opportunity to insult and harass the United States.

Rome.—*La Libre Parole* of Paris recently published a copy of the letter sent by the Pope to President Ebert of Germany, who, on taking office, informed the Holy See *The Pope and President Ebert* of the fact, and received in return the following communication:

Pope Benedict XV to the distinguished and honorable Frederick Ebert health and apostolic benediction.

We have received your letter in which you have had the kindness to inform Us that on February 10 of the present year you

were elected President of the German Empire by the German National Assembly, and that you have accepted the office.

We thank you for your letter, and We felicitate you on the high dignity with which you have been entrusted, the more so, because We note that you are taking care that relations between Our Apostolic See and the German Empire shall not merely remain the same but be further emphasized. You were correct in thinking that We shall not fail to cooperate with you to this end.

With renewed assurances that We entertain for you those sentiments of respect and affection which you have expressed for Us, We beg God to give you peace and happiness. Given at Rome in St. Peter's, April 2, 1919, the fifth year of Our Pontificate.

POPE BENEDICT XV.

Russia.—The New York *Evening Post's* correspondent writes from Stockholm that the Russian Bolsheviki are waging a war of extermination against religion. In Jan-

Bolshevist War on Religion

uary, Lunacharsky, the Commissary of Education, held a three days' disputation at Moscow on the question: Should religion be tolerated or not? Most of the speakers agreed that "as religion is associated with ancient race and political prejudices, it is inimical to internationalism," and therefore must be abolished. These principles are being ruthlessly reduced to practice. It has been ordered that all church property hitherto unconfiscated shall be handed over to local Soviets, all marriages, christenings and burials are to be solemnized only by persons authorized by the Soviets, and unregistered children born after December 20, 1917, are declared not to be citizens and can receive no food-cards. In some cities marriage by a priest is a criminal offense, priests are treated as active counter-revolutionaries, are under close surveillance, and religious gatherings are much restricted. A vigorous anti-religious pamphlet-campaign has also been inaugurated by the Commissary of Education. In the schools teaching, as a rule, is directly atheistic. Children are told that "fire, earth, water and gas" are the "ultimate facts" of the world's origin and truth is declared to be unattainable. Inspectors are placed in the schoolrooms to see that no "superstitions" are taught. We read:

The Commissary of Education admits, however, that his measures have thus far had little success. When churches are pulled down the worshipers gather elsewhere, the older sects of Orthodoxy are reported to be flourishing, and in the White Russian province of Moghileff, "now the most fanatically Bolshevist corner of all the Bolshevist dominions," says the *Post's* correspondent, "many Orthodox citizens have gone over to Catholicism, at least to the extent of recognizing the Pope, while preserving Orthodox ritual."

All meetings in churches and schoolhouses were forbidden; in some districts the churches were kept locked and were opened only on Sundays by Bolshevism's local representatives, and priests were forbidden to appear in their vestments out of doors. In Oriol province priests were commanded, quite in the way of Peter the Great, to clip their hair and to wear "European clothes." This caused scandal among the parishioners who could not imagine a priest without long hair and cloth of gold vestments. And, according to Bolshevik admissions, the clipped, unrecognizable priests were as dangerous intriguers as ever, and the rule was revoked.

"I Met With Napper Tandy"

J. C. WALSH.

Staff Correspondent of AMERICA in Ireland

IRELAND at this moment is a rather exciting place to visit. One is conscious that a struggle is going on. There are British troops at all the important strategic points, and Dublin, the most important of all, is the daily scene of military movements. On the other hand, there exists a national organization, duly elected, which has affirmed Ireland's desire for independent political status under the republican form, and the members of this organization, though under continual threat of arrest, go on with their work quietly and courageously. The Irish National Assembly, as we would call it, but which is invariably spoken of as "*The Dail*," *An Dail Eireann*, has its offices in Harcourt street, in an old house once used as a residence by Cardinal Newman. As head officers of a nation they would be considered by efficiency experts as open to criticism, but perfection in office equipment is difficult to attain where, as happens in this case, an office manager is exposed to being carried off to jail just as soon as he has become valuable, and where the archives are forever being removed by an overzealous police. Notwithstanding these limitations the national headquarters functions surprisingly well, well enough to provide Dublin Castle, the seat of the government of Ireland direct from London, with occasion for annoyance which The Castle authorities make no attempt to conceal. At the time I reached Ireland the *Dail* (pronounced *Dholl*) leaders were living in hourly expectation of arrest. And yet they went as quietly about their work as though interruption was the least thought on their minds. Ascension Thursday, as I was calling at the Knights of Columbus club for mail, I saw three armored cars speeding along Bagot Street, a hundred yards away. Half an hour later, three whippet tanks, going at full speed, passed me on Leeson Street. A moment after I noticed an airplane circling overhead. I made up my mind that the blow long expected had fallen, and that there had been a round-up of the leaders. Yet five minutes later I met Mr. De Valera carrying his little document-bag, walking along Leeson Street in company with a friend who trundled a bicycle, both apparently quite unconscious of the existence of tanks or motor-cars or airplanes anywhere in the world. I mention this incident because it brought home rather strikingly the fact that there are two governing bodies in Ireland, each sensitively aware of the presence of the other, and each taking its own course independently of the other. Of these, the one is definitely English, the other as definitely Irish. They both carry on. Behind the one are all the manifestations of force, behind the other all the evidences of popular approval. Manifestly, there can be no adequate appreciation of the possibilities inherent in

such a situation as this, unless an effort is made to set values to the factors which control it. So far as I have been able to gauge their importance, the elements upon which the *Dail Eireann* leaders base their plans for future guidance are these:

(1.) Improved economic status, as compared with the incipient stages of earlier phases of the struggle this indestructible nation has made towards preserving its existence. (2.) Increased intellectual resources, resulting from the graduation of hundreds of laymen and women from the new university every year. (3.) Formation of a definitely Irish character, in following upon the Gaelic movement begun about 1893, various developments of which have bound practically the whole of the younger generation in support of a common aspiration. (4.) Organization of the young men of the country so effective that reliance can be placed upon the aggregate of militant virtues, the more so as there has been achieved a discipline, military in value, of which there has been no parallel in Ireland for more than two centuries. (5.) Confidence and understanding developed in many hundreds of young men with marked gifts of leadership by their association in English prisons. (6.) The completeness of Mr. Redmond's sacrifice, from which it results that nobody in Irish Ireland is willing to take any Englishman's word for anything, thus removing what might have been the most considerable doubt as to the expediency of the policy of self-reliance.

What occurs at once to any student of the history of the two peoples is that what we see going on is a continuance in the process of the overturn of all the policies by whose enforcement Ireland was to be, and to some extent has been, kept in subjugation by England. The process of subjugation began, about 1600, with the destruction of Irish shipping. Then, with the fall of Ulster, the English shire plan was substituted for the Irish federal system. Next, the land was taken from its Irish owners and given to English planters (1650), the Irish becoming tenants at will and little better than serfs. Then, following the Williamite wars (1691), the disarming act, destroying the power of military resistance, the Penal Laws against the Catholic religion, plans designed further to debase the economic situation of the Irish people. In the eighteenth century, England's consistent and successful policy was to destroy Irish industry and to prevent Ireland acquiring a direct exterior commerce. When the planters of 1650 resisted, and sought not only to make Dublin a capital but as well to make Ireland prosperous, their Parliament was taken away from them. Finally, around 1850, the people were forced off the land, which

was given over to the production of flocks and herds from which might be derived the meat needed for the dinner tables of industrial England. The banished Celt fled to America. When the wave of emigration had spent itself, the Irish language had almost disappeared. Systematic use of the opportunity presented by the control of the school-system eliminated the Irish tongue from all but the most uneconomic areas, in which, however, numbers somehow contrived to subsist.

The process of recovery has been by stages equally well defined: Catholic emancipation (1829); church disestablishment (1870); extension of the franchise (1885); re-possession of the land (1880-1903); local government and officially promised return of the Parliament (1886-1914). In 1893 there were the beginnings of the Gaelic movement for the restoration of the distinctive Irish character and the familiar use of the Irish language. In 1913, thanks to Carson, the door was opened to a nullification in practice of the disarming acts. Since 1916, under the guidance of two teachers, Padraic Pearse and Woodrow Wilson, there has been proclaimed the return of Ireland to the company of independent States. The next intensive effort is to be devoted, and that immediately, to the development of Irish industry and the cultivation of exterior trade. The wheel has come full circle.

There is not much use trying to comprehend what is going on in Ireland unless one has these basic and governing facts in mind. On the other hand, once their bearing is realized, it is as easy to understand the calm courage of the *Dail* and its supporters as it is to account for the presence of army corps, tanks and machine guns where their appearance can be believed to produce the maximum of intimidation.

Along about 1350, if I remember aright, as Mr. Eoin MacNeill claimed in one of his lectures on Irish history I was privileged to attend, there was set up in Dublin, alongside all the more visible elements of government, a permanent official class, whose members are directly controlled from London, and whose function it has been through five centuries and more to maintain in Ireland the real English policy, which has been constant through all changes in the outward form of government in England, and adhered to in Ireland regardless of rivalries between Irish, Anglo-Irish, deputies, viceroys, justiciaries, parliaments, cabinets and all other ostensible depositories of power. Today the government of Ireland is altogether in the hands of men of this class, and hardly anybody knows who they are. They are mere officials, but they are more powerful than their supposed superiors, whose policies, when the least liberal looking, they wreck with ease and in security. Since I came to Dublin the English government of Ireland was supposed to have held a council on a yacht in Kingston harbor at which Lord French, Mr. Walter Long and Mr. Ian Macpherson were present. Nothing happened. The real government is established at Dublin Castle, not at the Viceregal

Lodge, and the present business of that real government is to prevent the realization of the projects of *Dail Eireann*. Its ultimate reliance is upon force, but, as has been shown many times before, it has at its service all the experience of a trained and resourceful statecraft, and in the game it has played so long there are no rules that may not be broken to the end that success may be gained. The young men of *Dail* know all this, know that in the struggle for their ideals they have an ever-present, an implacable and if necessary an unscrupulous opponent, but they have discounted the unpleasant possibilities and have elected to persevere. Old Admiral Fisher commented in an expansive moment after dinner the other evening, that if it had not been for Washington America might have been another Ireland. This order of moralizing finds much acceptance in England a hundred and fifty years after the event. It commands none at all in Dublin Castle in the year in which every nationality in Europe is being confirmed in its right to existence as a State.

When one senses what it is the present Irish leaders are trying to do, and sees clearly that the problem they are facing is only to carry over to their generation a work which has been going steadily and painfully forward for at least 100 years, it is not difficult to account for their attitude towards the Peace Conference. Primarily their task faces them at home, and the difficulties there are inescapable, but wherever they can see the possibility of an advantage to be gained it is plainly both their right and their duty to make the most of their opportunity. The unequivocal language of Mr. Wilson it was impossible for them to ignore. They had shaped their conduct in Dublin to conform to it and had assumed all the consequent risks. They could not have stopped there. They had to present their demand to Paris. They would rightly have been blamed had they not done so. But just as their action in making independence the issue in the general election, in abstaining from attendance at Westminster, and in holding their own meetings, was dictated by the situation of Ireland in the new world-order rather than by a desire to gratify Mr. Wilson, so the failure of the Peace Conference to carry out, in respect to Ireland, the Wilson declarations left them unmoved. Self-reliance, after all, is the key to their action. Mr. De Valera has been criticized for giving expression to this view, but he spoke only the truth, refrained altogether from useless bluster of protests, and with quiet good-humor accepted the reverse, if reverse it was, after every effort had been made to achieve a more favorable result. There is a simple honesty of mind united with seriousness of purpose and strength of character in the new leader of the Irish people which are strongly akin to the traits we praise in Lincoln, if I am any judge. And Ireland is in no mood for pretending it has gained that which it has been openly denied.

The question for him and his associates, therefore, as

for all who are interested in Ireland's fortunes, is as to the security of the foundations upon which the building of the next few years has to be done in face of difficulties and perplexities already present or readily foreseen. I think it may be said at once that men who are in possession of the best materials for forming a judgment, and whose experience gives warrant of their capacity for weighing the actualities and also the imponderables, are at one in certain main conclusions. First, they are agreed that the economic strength of Irish Ireland is immeasurably better fitted to maintain a serious struggle than it was, say, when O'Connell fought to remove the political disabilities from Catholics, or even when Davitt started the movement against the landlord system, which seemed to be entrenched and fortified beyond possibility of successful assault. One index is worth noting. In this last general election the necessary funds were all subscribed by the Irish people themselves, and there was always plenty. It was the first election in forty years in which American financial assistance was neither received nor asked for.

It has been suggested that those who have got their land have lost interest in the present issues. Perhaps there are some. No community is perfect in such matters. Newspaper visitors to Ireland, if they are men without knowledge of old essentials, and apt to judge by surface appearances, are invariably asked to believe that the Irish are a prosperous people and ought to be, and probably will be, content with their prosperity, and careful not to endanger it. This involves a low estimate of the spirit of the Irish people, which cannot very well hold after the recent deliberate and overwhelming vote in favor of national independence. And it is also stated, and for my part I have no doubt accurately stated, that among those whose patriotic activities carry them to jail there is a sufficient percentage of men of property as well as of men who have given other hostages to fortune. The great fund that was raised a year ago, for instance, to aid in resisting conscription by England, must have been derived mainly from those who were best able to subscribe to it. Second, it would be difficult to overrate the importance of having spread all over Ireland men and women of university training. In the old days the priest had to shoulder alone that heavy share of the burden the intellectual must bear if there was to be hope of success. Now he has a corps of assistants and counselors of his own caliber within easy reach, if, indeed, it is any longer necessary for him to participate as actively as in earlier days he was obliged to. Third, the solidarity and discipline of the young men of Ireland have been brought to such a state that an efficient and easily functioning organization has been effected, adequate for all purposes necessary to the carrying on of the self-reliance policy. The control by the military authorities of all the mechanical agencies of communication does not deprive the leaders of speedy access to their friends in any and every parish in Ireland. Finally, Ireland is not only conscious of it-

self, for it was always that, but sure of itself in a way it never was before. It has become accustomed to the once strange idea of the Gaelic leaders. Not that everybody speaks Irish, though surprisingly large and continuously increasing numbers do, but many men who feel that the effort to learn the old tongue is not worth while for their lifetimes are enthusiastic supporters of those who mean to see that the children shall have the chance to learn. Twenty years of playing Irish games, and refusing to play garrison games, have done much to form a generation whose fiber now begins to harden. Ireland is undoubtedly well on the way to the time when it can be predicated of the first Irishman one meets, just as it can be now of the first Englishman, the first American, the first Frenchman one meets, precisely what his reaction will be to any suggestion involving the welfare of his country or a possible injury to it.

Today no Englishman thinks of English problems with concern for Ireland either consciously or sub-consciously included in his field of thought. The Irishman, on the contrary, thinking on Irish problems, has always had England in mind, always with the consciousness of hostility, but always with the hope of fellowship. That is now by way of disappearing. Lloyd George gave it the *coup de grace* when, with the report of the Irish Convention unread before him, he undertook to conscript Ireland and carried his measure through the English Parliament with the minimum of delay required by the rules of procedure. Irishmen are studying their problems now, and feel they must study them as Irish problems, not problems for the English overlord to solve with his money, but for themselves to work out with intelligence, patience, fortitude, and whatever other resources may be drawn upon in Ireland's interest. As an example of this tendency may be cited the statement made to me the other day that a Dublin publisher of Irish books used to have seventy-five per cent of his market outside Ireland, and that now eighty per cent of his sales are in Ireland. Ireland is thinking interiorly, and thinking hard.

It is in this spirit that the new men, with their new method, address themselves to what is perhaps the most pressing of their immediate tasks, the removal of that industrial and commercial encirclement in the interest of England by which the natural development of the resources of Ireland has been artificially retarded. This is as obviously the task of today as the overthrow of the landlord tyranny was the task of fifty years ago. Not by choice alone are they moved to this endeavor. They are forced to it. For the first time since the famine a generation has grown to manhood in Ireland without emigration. Mr. Macpherson recently scandalized an Irish Unionist by stating that the remedy for the present ills was to open the ports and let a hundred thousand or more young men go where they would naturally have gone. They do not want to go. They want to stay. Ireland wants them to stay. But if they stay there must be work for them, and that work must be arranged for by

Irishmen. English policy is against its being arranged at all. The road that must be traveled is not an easy one. Before Ireland has gone very far upon it questions will arise concerning the collection and application of taxes. Those are matters of great interest to England.

This is what Sir Horace Plunkett, Lord Macdonnell and others have in the back of their minds when surveying the state of Ireland, and they are affrighted by what they see. They advocate Dominion Home Rule as the one possible policy for Ireland consistent with maintenance of the British connection. They, and those who are a little amazed to see them advanced so far, find themselves under the unpleasant necessity of asking people to assume that there is possibility of some arrangement being made in good-faith and of being carried out in good-faith. Unfortunately for them, few people who count on Ireland are able to believe either the one or the other. Mr. Dillon and his friends, who went with Mr. Redmond down the slippery inclined plane upon which Lloyd George and Asquith set them with the first proposals for partition, are in no trustful mood. Many of them feel that the conduct of the British Parliament since the passage of the Home Rule act has not alone deprived them of authority in Ireland, but has enlarged the field of action under which the newer men must carry on the work. They are in no position to contest the mandate given by the people to the Sinn Fein leaders, many of them concede the correctness of the popular decision, and probably none will permit themselves to be used to make trouble in the rear while the country's elected spokesmen of Ireland are

facing bitter and resourceful opposition from England. While there are some lengths to which these older men cannot go, some items of present declared policies to which they cannot adhere, in presence of the struggle about to open, they do not hesitate to proclaim themselves Irish and accept the consequences.

I think, indeed, that this summary might very well close with the statement made to me by one who sees the more for standing a little apart, that the greatest security of all for Ireland in her present difficulty rests in the ability of her people, at need, to meet any great menace by the presentation of a united front by the whole people, and to do it by all orders simultaneously and if need be impromptu. To that pitch has the solidarity of the people been brought by the events and grievances of the last three years. The summary would not be complete, however, if it did not include mention of one attitude of mind never absent wherever in Ireland the present and the near future are patiently and anxiously considered. Self-reliant towards England, with clear conception of all the disquiet adherence to that ideal may bring in its train, there is yet always the hope, sometimes expressed, never out of mind, that in some way or in many ways free America will stand by them, will never withdraw its countenance from them in their effort to secure for a self-reliant people the free ordering of its national existence. They feel they are entitled to what sustaining influence there may prove to be, in the difficult times ahead, in the indulgence of that hope. In subsequent articles the present state of Ireland will be further described and discussed.

The Colonial Catholics of July 4, 1776

M. B. DOWNING

LIFE was at high tension on that memorable day of July, 1776, while the bell-ringer awaited the signal and throngs of anxious people poured through all the streets leading to Carpenter's Hall, Philadelphia. As in every other age of the world's history, injustice, persecution, privation more bitter than struggles with nature and hostile aborigines, had proved the rugged nurse of freedom. Though the political leaders might falter, the determination to break the chains which bound the colonies to the mother country was boldly proclaimed on the streets. Even such austere and concentrated men as the Rev. Ferdinand Farmer and his associate at St. Joseph's, the Rev. Robert Molyneux joined the concourse and it is probable that the Rev. John Lewis, Vicar-General, had come over from Bohemia with the Rev. Bernard Diderich as companion. For to the Catholics among the colonists, the deliberations of the Continental Congress symbolized something loftier than civil liberty. For them and their spiritual directors, the message rung out by the tocsin was like the voice of the holy man to the travel-worn and famished Israelites:

"The mountains shall drop down sweetness and the hills shall flow with milk . . . and a fountain shall come forth from the house of the Lord and shall water the torrent of thorns."

When the Penal Laws were rent into fragments by the Declaration of July 4, 1776, the population of the colonies was approximately 2,700,000, of which number less than 20,000 were Catholics. Scientifically accurate figures have yet to be compiled, for the first Governmental census taken in 1790 when the country was tolerably well-organized and politically quiescent, is rather a sketchy affair and entirely inconclusive. Statistics of years prior to the Revolution must therefore be accepted reservedly and as subject to revision. In 1784 the newly appointed chief shepherd of the American Catholics, in a letter to Cardinal Antonelli, cited this total as then under his jurisdiction. Bishop Carroll's figures may apply to 1776 with a perceptible increase of the total in 1784. Maryland at the time of the Revolution had according to her most accurate and painstaking annalists about 278,000 inhabitants and Leo Knott

thinks the Catholics at that time were more than 12,000. Bishop Carroll in 1784 cites the number at 15,800: 9,000 adults; 3,000 children under twelve years, and 3,800 negro slaves. In the general summary of less than 20,000 Catholics in all the colonies which had taken up arms against England, the Bishop places this membership in four States: Maryland, Pennsylvania, Virginia and New York. In the last volume of Father Hughes' excellent history dealing with this period, he recites that in old sermons and the occasional baptismal and other records gradually coming to light, it has been found that as far back as 1726, the Fathers at Bohemia attended the following missions in Sussex County, Delaware: Appoquinimink, New Castle, Middletown, Georgetown, Taylor's Bridge, and Smyrna. In listing permanent chapels in this State that of Mill Creek Hundred has alone been mentioned, so that it is evident a considerable congregation of Catholics in Delaware is yet to be written into the records.

Bishop Challoner of London who held jurisdiction over the colonies until their independence, dismisses all of New England as having no Catholics. Yet the military authorities cite regiments of Catholic Indians from Maine offering aid to the patriots, those of St. John's under the famous devout Ambrose Var and the Penobscots under Orono. Historians also relate that the General Council of Massachusetts was so overcome by this unexpected support, that after burning the churches and martyring the priests, they turned face and offered to send a missionary to the Indians if one could be obtained, which unfortunately proved impossible. New York though the happy hunting ground for Catholics, cleric and lay, proves how little availed the persecutor and his sword, for there were known to be more than 1,000 confessors of the Faith who received occasional solace from the intrepid Father Farmer of St. Joseph's in Philadelphia. There are traditional shifting chapels in Wall Street and in a loft on Water Street, but early church history in the most important State in the Union is still a virgin field.

No more accurate historian than the Most Reverend John Carroll can be desired of conditions in Virginia and the 200 Catholics he cites could no doubt be found there, in '76 as in '84. For these Catholics were of the household of the Brent and Fitzherbert families with their negro slaves. But there was a scattering Catholic population in New Jersey and along the Atlantic seaboard south, drifting from place to place driven by the fierce wind of persecution, of which trace is gradually uncovered through the infinite variety of sources which this age of historical renaissance presents. The ancestor cult which spreads over the country has the pleasing result, that old family records are studied and old letters collated with a readjustment of religious alignments. Then there had been Catholic emigrants with John Harrod's pioneers who crossed the mountains from Maryland and thereabout, to Kentucky in 1774. Two promi-

nent families, those of William Coombes and Dr. George Hart are known to have been with Harrod and undoubtedly there were others. These do not appear in the Maryland or Virginia figures of Bishop Carroll or Mr. Knott. On the broad lines which the Government uses in computing active figures of population, it seems plausible to place the Catholic population of the colonies, July 4, 1776, somewhat fewer than 20,000 and in 1784, at something closer to 25,000.

In 1790, at the request of the Roman authorities, the head of the American Church presented a graphic description of the condition of Catholics in Maryland and consequently of Catholics in the aggregate, since the Penal Laws were applicable with more or less vigor to all. This document is among the treasures of the archdiocesan archives in Baltimore and is the solid rock on which later commentators have built their argument. After describing various attempts to introduce the entire Penal Code into the Province, beginning in 1692 when the Church of England was established by law and the Catholic colonists taxed to maintain it, to the last expiring effort of bigotry in 1756, when the Royal Governor seeing already the gathering of the storm, prorogued the Assembly and thus defeated the measure, the episcopal chronicler says:

Under these distressing circumstances, Catholic families of note left their church and carried an accession of weight and influence into the Protestant cause. The seat of government was moved from St. Mary's where the Catholics were powerful to Annapolis where the strength lay in the opposite party. Catholics excluded from all lucrative employments, harassed and discouraged, became in general poor and dejected. But in spite of their discouragements, their numbers increased with the increase of the population. They had either clergymen in their neighborhood or were occasionally visited by them. But these congregations were dispersed at such distances, and the clergy so few that many Catholic families could not always hear Mass or receive the Sacraments or instructions as often as once a month. Domestic instructions supplied in some degree this defect but very imperfectly. Under all these difficulties, it is surprising that there remained in Maryland as much as there was of the true religion. Contiguous to the houses where the priests resided on lands that had been secured for them small chapels were built but scarcely anywhere else. When Divine service was performed at a distance private or inconvenient buildings were used for churches. Catholics contributed little or nothing to the support of religion or its ministers; the whole charge of their maintenance, of furnishing the altars and of all traveling expenses fell on the priests themselves and no compensation was ever offered for any service performed by them nor did they require any as long as the produce of their lands was sufficient to answer their demands.

When it was the melancholy fortune of the Rev. John Lewis, Superior of the Maryland Mission and last of that historic line which extended back to the Rev. Andrew White who came with the Pilgrims on the Ark and the Dove, to receive from the Bishop of London the brief suppressing the Society of Jesus, he named the following as his co-workers in this vast and fertile vineyard: Fathers John Ashton, John Bolton, Anthony Carroll, Thomas Digges of Melrose (who, tradition says,

in 1760 offered the Holy Sacrifice in the Notley Young chapel, the first time within the urban limits of the National Capital), Bernard Diderich (frequently written Rich), James Frambach, Ferdinand Farmer, Luke Geisler, George Hunter, John Lucas, Mathias Manners, Ignatius Matthews, Peter Morris, Robert Molyneux, Benedict Neale, James Pellentz, Lewis Roels, John Baptist de Ritter, and James Walton. On May 5, 1775, the Rev. Anthony Carroll returned to Ireland and on June 15 of the same year the Rev. Mathias Manners passed to his reward.

But 1774 had witnessed momentous arrivals. The Rev. John Carroll had landed at the home of William Brent, Richland on Acqui Creek, and mark the portent, had come on the last ship which cleared an English port for American shores until the Revolution had terminated successfully and intercourse was re-established. When John Carroll again set foot on English soil, it was as the representative of the Hierarchy of a free country who sought consecration as high priest. In 1774 also came the Fathers Sylvester and John Boarman, Charles Sewall, and that man without guile, the Rev. Augustus Jenkins.

These were the men who with Father John Lewis as Vicar served the colonists so nobly during the dreary years of the Revolutionary struggle. As producers on their lands—a marvelously useful service in those days—as patriotic leaders and as tender and comforting councilors, they rank among the noblest of the time. Father Lewis, written in the chronicles of his Order, as a “worthy superior of the missions before the suppression,” is an upstanding figure, a financial prodigy, a cheerful and patient director, a man of God. How regrettable that since he carried high the banner of faith and patriotism during this crucial period, his memory is so neglected, and that historians do not, for instance, delve into the details of his life as earnestly as they have into those of the life of Archbishop Hughes in the war between the States, or of Cardinal Gibbons during the recent cataclysm, or of Cardinal Mercier from the European viewpoint. He rendered services proportionately as great. This eminent colonial Jesuit should have a worthy biographer.

Of the private chapels attached to lands belonging to the priests mentioned in Bishop Carroll’s statement before quoted, the most venerable was the Assumption, or better known as St. Inigoes (an old Spanish form for St. Ignatius), St. Xavier’s at Newton, St. Ignatius at St. Thomas Manor, near Port Tobacco; St. Francis Borgia at Whitemarsh; St. Joseph’s on Deer Creek; St. Stanislaus at Fredericktown; St. Mary’s or St. Joseph (for it was known under both appellations) at Queens-town or Tuckahoe, and St. Xavier’s at Bohemia on the Eastern Shore.

Private chapels in Maryland have never been definitely listed. In Catholic homes in every portion of the province, there was a priest’s room permanently set

aside for any traveling missionary, with a bureau which contained vestments and altar appurtenances. Usually there was a bell, like the venerable one which hung over Queen’s Chapel now the Church of St. Francis de Sales in Langdon, D. C., which ordinarily summoned the slaves from the field but which sounded a distinct signal when a priest had arrived. Those within sound of the bell notified more distant parishioners.

St. John’s at Rock Creek, the scene of Father John Carroll’s ministry from 1774 until 1784 and St. Peter’s in Baltimore, although the best known of the colonial shrines, cannot be entered in the foregoing list because they were not located on the property of the Jesuits and had not established congregations at the time of the Revolution. What is commonly called St. John’s Church at Rock Creek was in 1776, a domestic chapel of Mrs. Daniel Carroll, mother of our first Bishop. St. Peter’s in Baltimore was attended as a mission in the year of Independence by the Rev. Bernard Diderich who had Elk Ridge also under his care but as a congregation it was non-existent and did not become so in the present meaning of the term until the appointment of the Rev. Charles Sewall in 1788. At Annapolis, there was only the private chapel of Charles Carroll of Carrollton. For in 1776, a certain tolerance was now manifest, and the province together with Virginia, Pennsylvania and Delaware, had greatly ameliorated the laws directed against Catholics. In addition to the chapels known to have been visited as regularly as conditions permitted, many in the old Manors in St. Mary’s and the older counties, Father Hughes has listed some Maryland missions not hitherto included by church historians: Priest’s Ford in Hartford County, and in Dorchester, Carolina and Kent Counties: Elkton, Queen Anne, Sassafras Neck, Chesapeake City, Tully’s Neck, Kingston, Sassafras Hill, Little Bohemia, Forest, Chestertown, Canal, Grove Point, Cecilton, Denton, Easton, Galena, Head of Elk, Head of Sassafras and Church Hill. All of these were parts of the Bohemia Mission and were attended at the beginning and through the Revolution.

There were four established and permanent chapels in Pennsylvania with many missions of which the records are incomplete. St. Joseph’s in Philadelphia was perhaps the most renowned in the State and St. Mary’s in the same city was known as Mission No. 1 of St. Joseph’s; St. John Nepomucen at Lancaster; St. Francis Regis at Conewago and St. Paul’s in Goshenhoppen.

Recent Protestant historians dwell on the growing friendliness of their countrymen towards the Catholics of the colonies. But Father Lewis and his co-workers fully realized how much of selfishness this alleged tolerance implied. The revoking in 1770 of the benefits hitherto bestowed on the Church of England was a shrewd movement to lighten taxes, and the enthusiasm which greeted the celebrated letters of Charles Carroll of Carrollton was a covert of retreat from their own

leaders, like Daniel Dulany and the Anglican clerics, who with the shots at Lexington echoing throughout the world, still had the effrontery to prate of good King George and to implore the stability of the proprietary rule. Priests and laity had everything to hope from freedom, apart from its material inspiration. The words of the Declaration which put an end to the uncertain fate which confronted them in the religious sense, were indeed "a fountain come forth in the house of the Lord

to water the torrent of thorns." After the Declaration came the Constitution and then the first amendment to the charter guaranteeing the religious liberty of the United States of America. These State papers are still the bulwark of all of its citizens and their memory is a plangent cry to the 17,549,324 of Catholics who have come after the heroic 20,000, to see to it, that the healing waters from the fountain shall flow through every parched and arid spot.

Mrs. Eddy's Life in Fact and Fiction

FRANCIS BEATTIE

WITH publication committees and press committees in every center of the globe where Christian Science has taken root, it is surprising how little is known of the author of the movement, a woman, who declares that the Divine Power guided her pen and promulgated, through her, the rules and regulations, and the by-laws of that religion. That the life of one so tenderly cared for by the Most High, one whose financial interests in the spreading of the "divinely ordained" doctrine was protected from on high, down to the most minute detail, should be condemned to obscurity, seems to be a blot on Science. Therefore, let the bud unfold itself to public view.

There is a trite saying that go where you will, you cannot lose sight of the Irish. Descendents of that grand old race have had a finger in nearly every pie that was ever made in Christendom, and, whisper it softly, there must have been an Irish strain somewhere in the genealogy of Mary Ann Morse Baker Glover Patterson Eddy. The founder of Christian Science was named after her grandmother, Mary Ann Moore, and one of Mary's brothers bore the euonym, George Sullivan.

True it is, that Mrs. Mary A. M. B. G. P. Eddy, and one other descendent, wrote the name of the grandmother as Marion Moore, but in a family Bible of grandfather Baker his wife's name is written Mary Ann C'Moor, the name probably shortened later, to Moore. The future author of Christian Science was the daughter of Mark and Abigail Baker; she was born July 16, 1821, in the township of Bow, near the present City of Concord, N. H.

Mark Baker was the youngest of a large family of children, and at the death of his father, inherited a half share in the farm. The place was divided between Mark and an elder brother James, Mark's share including the farmhouse and barns, with the obligation of supporting his mother. The farm was not particularly fertile, but by toiling early and late, Mark Baker managed to wring from the hilly land a living for himself and his family.

As woman suffrage was not rampant in the land at that time, all that is known of the mother of the

founder of Christian Science, is that she was patient and industrious, pious and thrifty, like most of the other New England housewives of her day. The father of Mrs. Eddy was cold and austere. His opportunities and experiences were limited. He held to the viewpoint of the intolerant New Englander, and was loath to tolerate any difference of opinion. A severe Congregationalist, he was quick to charge his fellow church-members with back-sliding, and ever ready to labor with them when they were charged with delinquency in church matters. He was master of his own household, until the birth of Mrs. Eddy. After that, it seemed to be the aim and ambition of the entire family to keep her amused, and thus prevent her nervous attacks.

Until the birth of the future leader of Christian Science, the Puritan Sabbath was rigorously observed in the Baker household. Her advent, however, changed all this; as a child, she required the combined efforts of the family to maintain order, and as she grew older, she rebelled against the rigor of the Sabbath. As a choice of two evils, the Sabbath became less rigorous, a necessary measure, if the day was not to be closed by one of Mary Ann's "fits," nerve-racking for the entire household. All of which is here related, as interesting and important in the study of the future leader of Science. Indeed, the abnormal condition of her nerves explains many of the acts of the "divinely inspired" author of the new religion, and makes clear certain phases of her nature.

The birth-place of Mrs. Eddy was a small, unpainted, wooden house, with one narrow door, and two small-paned windows in the parlor. Though desolate and forsaken for years, it was regularly visited during the summer months by Christian Scientists in search of souvenirs. The real life of Mrs. Eddy did not begin on this old farm. Although she was nearly fifteen years of age when her grandmother died, and the Baker family moved to a farm near the village of Sambornton Bridge, now called Tilton, Mrs. Baker was entirely without instruction of any sort. It was at Tilton that Mrs. Baker passed her girlhood, married, returned a widow, married again and once more returned a deserted wife. As soon as the family settled on the new farm, Mary was

sent to the district school, all attempts at "schooling" Mary Ann having failed at Bow.

The district school was "kept" by Sarah Jane Bodwell, daughter of the Congregational minister, and it is related that Mary Ann, at that early age, and in that out-of-the-way spot, was fond of fashion, and took keen delight in "showing off," as the townspeople put it. Her manner was marked with affectation, and she cultivated languishing manners. Long words were her favorites. As a girl, Mary Ann was rather pretty and graceful, her abundant, waving brown hair always becomingly arranged. But the teacher found Mary backward in her studies, a condition not to be wondered at, when it is remembered that, up to her appearance at Tilton, Mary Ann had never attended the district school at Bow for more than a few days at a time, being finally permitted, on account of the convulsive attacks of hysteria, to quit school altogether and throw off all restraint at home. But Mary did not mind being placed in a class with small children, and seemed entirely indifferent in regard to her progress, incapable of concentrated or continuous thought, as many of her old schoolmates expressed it.

In order to show that Mary A. M. B. G. P. Eddy was somewhat of a prevaricator, even after the "divine voice" had led her to establish Christian Science, it will be necessary to quote from the earlier edition of her "Retrospection and Introspection," written after she had made her famous "discovery." On page eighteen, in the edition printed in 1891, Mrs. Baker says:

My father was taught that my brain was too large for my body, and so kept me much out of school, but I gained book-knowledge with far less labor than is usually requisite. At ten years of age I was as familiar with Lindley Murray's Grammar as I was with the Westminster Catechism; and the latter I had to repeat every Sunday. My favorite studies were natural philosophy, logic, and moral science. To my brother Albert I was indebted for lessons in the ancient tongues, Hebrew, Greek, and Latin. My brother studied Hebrew during his college vacations. After my discovery of Christian Science, most of the knowledge I had gleaned from schoolbooks vanished like a dream.

In that early edition, Mrs. Eddy lays no further claim to education, though, later, she claims to have been graduated from Dyer H. Sanborn's Academy at Tilton. Mrs. Eddy's schoolmates insist that the lady's education was finished when she reached long division in the district school, and they maintain that there were no graduates from Sanborn's Academy. This fact is borne out, too, by the failure of Mrs. Eddy to mention it in the earlier editions of her "Retrospection and Introspection." Her brother Albert could not have taught her ancient languages, as he entered college when Mary Ann was nine years of age, and left home when she was thirteen: periods of her life when she was not sent to any school, on account of her repeated attacks of convulsions and hysteria, often called temper by the old New England neighbors.

Although no one ever accused Mrs. Eddy, in her girlhood or in her youth, of being too pious, in "Retrospection and Introspection" (pp. 16-18), she speaks thus of "voices not our own":

Many peculiar circumstances and events connected with my childhood throng the chambers of memory. For some twelve months, when I was about eight years old, I repeatedly heard a voice, calling me distinctly by name, three times, in an ascending scale. I thought this was my mother's voice, and sometimes went to her to tell me what she wanted. Her answer was always: "Nothing, child! What do you mean?" Then I would say: "Mother, who *did* call me? I heard somebody call *Mary*, three times!" This continued until I grew discouraged, and my mother was perplexed and anxious.

One day, when my cousin, Mehitable Huntoon, was visiting us, and I sat in a little chair by her side, in the same room with grandmother, the call again came, so loud that Mehitable heard it, though I had ceased to notice it. Greatly surprised, my cousin turned to me and said: "Your mother is calling you!" but I answered not, till again the same call was thrice repeated. Mehitable then said sharply, "Why don't you go? your mother is calling you!" I then left the room, went to my mother, and once more asked her if she had summoned me? She answered as always before. Then I earnestly declared my cousin had heard the voice, and said that mother wanted me. Accordingly she returned with me to *grandmother's room*, and led my cousin into an *adjoining apartment*. The door was ajar, and I listened with bated breath. Mother told Mehitable all about this mysterious voice, and asked if she really did hear Mary's name pronounced in audible tones. My cousin answered quickly, and emphasized her affirmation.

That night, before going to rest my mother read to me the Scriptural narrative of little Samuel, and bade me, when the voice called again, to reply as he did, "Speak, Lord; for thy servant heareth." The voice came; but I was afraid, and did not answer. Afterward I wept, and prayed that God would forgive me, resolving to do, next time, as my mother had bidden me. When the call came again I did answer, in the words of Samuel, but never again to the material senses was that mysterious call audibly repeated.

Mehitable is probably no more, and cannot verify the calls from the spirit world, but it is easy to prove how difficult it would be to hear a voice, calling from one "apartment" to another, in the humble birth-place of Mary Baker Eddy. The story, incidentally, shows that Mary's prowess for a "showing off," did not diminish, after she "discovered" Christian Science.

In Milmine's "Life of Mary Baker G. Eddy, and History of Christian Science," to which I am indebted for the early history of the Science leader, there appears a clear and distinct description of the Baker home, at the time those ghostly voices were calling. Pages ten and eleven thus describe the place:

The house itself is of wood, unpainted, and *extremely small* and plain. A narrow door in the center opens directly upon the stairway. On the left hand is a little parlor, lighted by two small-paned windows, and containing a corner fire-place. A larger room at the right, used as a granary by the present owner, was once the kitchen and living room. Overhead there were three or four sleeping-rooms. One wonders where the family of nine bestowed themselves when they were all in the house at once.

With the house composed of two small rooms on the main floor, opening on one another, it must have been

very hard for the mother to call her child, or for such a call to be misunderstood by *Mehitable*! It must have been hard, too, for Mary Ann to have exerted herself sufficiently to have "left the room," to have passed from the parlor into the only other room on the floor, the kitchen! We must presume, of course, that the presence of *Mehitable* as a guest, opened the parlor to the family, otherwise the group would be seated in the combined kitchen and living room. Just where "grandmother's room" was, is left to the imagination of Mrs. Eddy, along with the location of that "adjoining apartment." The entire fishy tale only serves to remind us that Mrs. Eddy, in her youth, was fond of affectation, Milmine's "History" quoting an old school-mate as saying: "She loved to impress us with fine stories about herself and her family. . . . I knew her for a long time afterward, as we grew up in the same village, but I can't say that Mary changed much with her years" (p. 17). This fondness for saying fine things about her family, shows itself again in "Retrospection and Introspection," in the opening chapter: "Ancestral Shadows." Mrs. Eddy relates that her great-grandmother was in some way related to Hannah Moore, "the pious and popular English authoress of a century ago," and Mrs. Eddy remembers having read, in her childhood, "Certain manuscripts containing Scriptural sonnets, besides other verses and enigmas which my grandmother said were written by my great-grandmother." Mrs. Eddy opines, however, that: "Because my great-grandmother wrote a stray sonnet and an occasional riddle, it was no sign that she inherited a spark from Hannah Moore, or was her relative." Of her grandmother, Mrs. Eddy says:

Mrs. Marion McNeil Baker was reared among the Scotch Covenanters, and had in her character that sturdy Calvinistic devotion to *Protestant* liberty which gave those religionists the poetic daring and pious picturesqueness which we find so graphically set forth in the pages of Sir Walter Scott and in John Wilson's sketches.

The founder of Christian Science, in that chapter on "Ancestral Shadows" (pp. 7-10), tells of another of her kin who boasted a sword, which had been presented to him by Sir William Wallace, of "Scots Wha Hae," fame. She speaks glibly of her grandmother Baker's treasured books, refers to a "distant relative of my Grandfather Baker," who was a General in the Revolutionary days, and throws in a title or two, as "in the line of my Grandmother Baker's family," a Scotch Sir Knight, who "was prominent in British politics, and at one time held the position of ambassador to Persia." A few other generals and heroes are thrown in, probably for good measure, but never a word about the fact that her eldest brother, Samuel, learned the trade of a stone mason, with George Washington Glover, her first husband, at Boston. She deftly refers to the college career of her brother Albert, who studied law in the office of Franklin Pierce, afterwards President of the United States, but passes the bricklayer on in silence!

The Catholic Press, Establishment or Development

L. F. HAPPELL, M. A.

IN any discussion of building up an American Catholic press, proportionate to our need and strength, let us not forget that we have today a Catholic press that covers, fairly well, the entire country. Catholic journalism is not a virgin field; there have been publications therein for long decades, building up a reading class, while many of us were merely discussing how this might be done. We do not deprecate such discussion, for it has not seldom given courage to some man, with pioneering instincts, to assume the trials of Catholic editorship. But when there is question of a Catholic press to meet our requirements, shall we speak of establishing or developing it? Much is said about establishment, possibly more than about development. This suggests an American attitude which, in planning the campaign in France, would have entirely ignored the forces of the Allied Powers then fighting there. In writing of the Catholic press of the future, it will be wise, therefore, not to ignore what has already been accomplished and exists today: to consider reconstruction and development rather than establishment.

At the Chicago convention of the Catholic Press Association a new word was heard, new at least to the writer. More than once "protection" was mentioned by the men now engaged in publishing Catholic weeklies. The protection referred to was against the encroachment of new publications of their own type in the field in which there is but a very limited circulation for the already existing weeklies. Unquestionably, were it found feasible to launch a Catholic daily newspaper in some city, the mere consideration that it would mean the death of the local Catholic weekly, would be no adequate reason for withholding from the venture. In justice to our present Catholic publishers it must be said that there is scarcely one of these who, under such circumstances, would not gladly retire from the field, even though the new organization had no place for him. Selfishness finds little nourishment in the Catholic editorial heart.

It is generally conceded that our immediate need is a Catholic newspaper, preferably a daily. So the present discussion is limited to the existing Catholic newspapers printed in the English language, one tri-weekly and the remainder weeklies. Of the latter kind we have approximately fifty of note in various corners of the country. A dozen cities have two, some three such periodicals specializing in Catholic news. This is the case even in localities where one paper would experience difficulty in thriving. Each paper represents an investment of from \$10,000 to \$50,000, or more. A portion of these sums has perhaps been sunk into printing plants. As a conservative conjecture \$25,000 may be taken to represent the average investment. The sum now invested in Catholic newspaper ventures would thus approximately total

\$1,250,000. This is too considerable a fortune to be ignored or discarded with indifference. Could not this total amount be used for developing the American Catholic press? We might be able to invest one dollar and thereby save and put to better use a dollar already at work. Again, the total loss of this money would mean putting into the poorhouse men who have grown gray in the service, women who have made endless sacrifices because of their own or their husbands' editorial ideals, and priests who have given dollars they might have saved for their old age.

But there is an even more important consideration to be taken into account. The existing press may have critics; but it has also loyal supporters. Crediting each paper with an average circulation of 10,000, which, in view of the fact that some of these publications have two and three times that number, is an extremely safe figure, we have at present 500,000 subscribers to our Catholic newspapers printed in English. This takes no account of subscribers to all Catholic weekly and fortnightly reviews and to our monthlies and quarterlies. A large portion of these 500,000 subscribers can be classed as loyal readers. We can learn to appreciate this fact by spending a day in a Catholic newspaper office. Let there be a delay in mailing, so that the issue does not reach subscribers until Saturday noon, instead of the wonted time on Friday morning. All Friday, and more so on the following morning, the telephone will ring and complaints be made that the paper has not been received. We do not look forward to the arrival of a thing in which we have no interest and find no pleasure.

We have, then, approximately 500,000 loyal subscribers to Catholic newspapers. Shall we use these as the nucleus of a movement for the development of the Catholic press, or shall we ignore them, establish an additional publication, and then solicit subscriptions from their subscribers? For these identical readers would be the main support of a Catholic daily. Many, feeling that they owed allegiance to the weekly to which they now subscribe, could not afford to contribute to another paper as well. So the field of Catholic journalism, already presenting a patch-work appearance, would be cut up still more. Can we not then use the foundation we have, both the enormous financial investment in Catholic newspapers and our subscribers to them, and build thereon the substantial structure we deem so essential?

It is not the writer's purpose to act as a critic of the existing Catholic papers. He would merely state that for almost five years he has skimmed through virtually every issue of a very large portion of these fifty publications. His verdict is that there is a sameness about all of them; not, however, that they are all on a par. Far from that. To say more in this connection would be unnecessary criticism. But a rather large portion of the contents of all these papers is identical; if not on the same date, then within the course of a month. The reason is be-

cause all depend upon the same news sources: the Press Bureau of the C. P. A., the London Catholic War News Bureau, the K. of C. Publicity Bureau, the Central Bureau of the Central Verein, etc. There is no more room for criticism of this than there is in the custom followed by the secular papers of printing items furnished by the Associated Press, the International News, etc.

Examining the editorial columns of our fifty Catholic newspapers, one fact stands forth pre-eminently: there is little variety in the subjects treated or the conclusions drawn, although there is a vast difference in the cleverness of the treatment. Editorials on purely local topics are comparatively few. At least seventy-five per cent of the editorials written for eastern Catholics would serve just as well, so far as subject-matter is concerned, for the other Catholics of the nation. This, too, is a condition similar to that existing among secular papers, though in the latter case, because of political discussions, the percentage of editorials on local topics may be larger. Then come feature articles and fiction. Few Catholic newspapers make any effort to offer original matter of this nature. Such contributions, made to papers that have a more substantial financial basis and the advantage of being published in large Catholic centers, will in time reappear in many other publications. The main difference among the fifty papers consists in the local news columns, in the thoroughness with which these items are gathered and the attractiveness with which they are presented. This local news will, however, scarcely average twenty-five per cent of the total of the paper. If any of our Catholic newspapers stand apart from the rest it is because of an unusually capable editorial writer, a conductor of a column of exceptionally clever comment, some talented feature or fiction writer who gives the publication his services, a reporter with a sharp instinct for local news, or a "make-up" man who understands how to display his stories in an interesting and attractive manner. There are even some papers possessing several of these blessings at the same time, with the result that they immediately outstrip all others.

Ultimately the character of the paper will be determined by its ability to engage real talent for its editorial staff. There are men, who may well be ranked with the first in the editorial profession now at work upon our Catholic papers. But you will not find many instances where two such men are engaged in producing a single publication. Few papers could support two, and the capability of the one man is offset by his mediocre assistants, so that the particular columns in which he is interested will show his cleverness while the remainder of the paper will not be above the average.

The situation summed up is this: We have fifty papers issued weekly, seventy-five per cent of whose contents is approximately identical. Fifty distinct staffs of various sizes are getting out these publications; fifty linotypes and presses are engaged. Few of the publications are large enough to maintain staffs adequate for editing a

paper of general excellence. Still seventy-five per cent of all the work done by these fifty staffs is duplication. And because of the burden of this seventy-five per cent, the remaining twenty-five per cent, dealing with the really vital local issues, suffers. Actually the condition presented by the American Catholic press is identical with that which existed among the Entente Allies previous to the appointment of a general commander-in-chief. There was one powerful enemy who recognized a single chief. Against this foe we had a formidable force arrayed, the 500,000 subscribers, who are divided into fifty distinct armies, each with its own artillery, each firing haphazardly under fifty different, more or less capable commanders. What shall we do, who have not merely human lives or territory, but immortal souls to protect? Shall we ignore the forces that are in the field, that have been fighting valiantly if not entirely successfully, or shall we try by bribery to win that army of 500,000 from its present allegiance into our new army? Shall we "junk" the fifty pieces of heavy artillery and the huge investment they represent? Shall we pass over the fifty commanders, even those among them of unusual experience and talent? Or shall we build up our new army with this force as the foundation, eliminating all waste effort, augmenting the artillery, adding to the enlisted strength, uniting and centralizing the command, with a victory ahead such as Gen. Foch has achieved for the Allies? Shall we continue talking about the establishment of a Catholic press in America, or shall our future program include an attempt at reconstructing and developing the existing American Catholic newspapers?

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words

A Great Catholic Drive

To the Editor of AMERICA:

By all means let us have a big drive, such as advocated by Father Noll in *AMERICA* for June 14. Too long has the Church Catholic been the Church parochial. For more than 400 years in America we have been "cribbed, cabined and confined" within narrow, provincial limits, without vision, without horizon, without perspective. The war has taught us what can be done with an "all-embracing get-together," in the widest and most Catholic sense of the term, so that Catholic activities touching the very life of the Catholic body everywhere might be encouraged and supported in a manner befitting the dignity and prestige and importance of the world-wide Church that stretches across the continent, and touches the inhabitants of every city, village and hamlet. What a magnificent lesson of unity and universality it would offer to the divided religious world at our doors! What enthusiasm it would enkindle in our own petty parochial souls to know we had raised in one gigantic undertaking a sum sufficient to strike the imagination!

We have been concerned with parish affairs so long that many of us have come to think our work is done and our responsibilities have ceased when parish needs are partially provided for. I say partially, for there is no parish in the country that is sufficient for itself. The tumultuous rush of modern life, its ever-increasing complexities, the rapidity of communication and transportation, have made it necessary for us to step out of our infant parish thoughts, and think in terms Catholic. A big drive would do more than any one thing to weld together into still more

intimate union the entire Catholic body of the country. Let us have it before the pessimists chill our optimism.

Pittsburgh.

THOMAS F. COAKLEY.

Why Are Our Leaders Silent?

To the Editor of AMERICA:

The letters of J. F. Noll and M. J. O'Connell in the issue of *AMERICA* for June 14 are most suggestive. The former points out the way by which large financial results may be secured, the latter dwells on the great need of real leaders. While we have never underrated the value of financial power, although we have followed petty methods instead of large methods, we have never paid attention to the development of man-power, and man-power is of far greater value. Mr. O'Connell has put his finger on our weakest spot when he deplores the absence of real leaders. It is true that if nothing is done to bring men together under high standards of fellowship and cooperation, commonplace standards will prevail and mediocrity be the result. Years ago Archbishop Ireland cried out, "The common! We are surfeited with it, it has made our souls torpid and our minds rigid. Under the guise of goodness it is a curse." At another time he said, "There are countries where Catholics say their prayers, attend Mass and receive the Sacraments. I cannot name one where they are fully alive to their opportunities and their duties."

AMERICA speaks truly when it describes our occasional outcries, as the bleatings of lambs rather than the voices of men. Hence a mere handful of second-rate men under the guise of Masonry or some other cult can drive our millions of so-called Catholics as they might drive so many sheep. Man-power is what is needed, and Mr. O'Connell's suggested solution is the only way to secure it. We have a wealth of material that might be quickly converted into a host of mighty men.

New York.

JOSEPH ROGERS.

TO THE EDITOR OF AMERICA:

The question asked by M. J. O'Connell, in *AMERICA* for June 14: "Why Are Our Leaders Silent?" suggests another: "Who Are Our Leaders?" The Catholic laity during the past forty years have been pretty generally convinced that the Archbishops and Bishops are our leaders not only in the Church, but in civil or civic affairs where Catholic interests may be affected. The Hierarchy are naturally conservative and slow to enter into civic questions. Catholic laymen at times sense danger to Catholic interests before the Bishop, but if they act on the instant to offset some movement or agitation and fail of success, they are blamed because they did not wait for the Bishop to act in the matter. Not many of our Archbishops and Bishops in the past forty years have been like the lamented Archbishops Ireland, Ryan and Spaulding in encouraging the laymen of their dioceses to act as American citizens on the instant when action affecting Catholic interests are proposed in city, county or State. Representative Catholics who have been successful and prosperous in worldly affairs, seldom take action until they are invited or urged to do so by their Bishop. They seldom take the initiative but wait for the cue. The militant Catholic as a rule is not very prosperous, he does not belong to elite clubs or societies, but he is generally a member of the Holy Name Society, the K. of C., the C. B. L., the C. T. A., or the Catholic Confederation. He is apt to be more deeply and seriously interested in Church and civil affairs. He is in closer touch with the Catholic spirit of the Church through his assisting at Church services more frequently, not having a club to attend. But he too has to wait for the cue, because if he proposes some action, it is generally deferred until the Bishop or his spokesman is heard from. There is a regrettable lack of sympathy, cooperation and coordination among our leaders. Take for instance the Prohibition amendment and the recent Educational bill. We lack unity of interest and action.

Suffern, N. Y.

F. J. D.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JUNE 28, 1919

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The first of a series of important articles on the situation in Ireland as observed during a personal investigation there by AMERICA'S special staff-correspondent appears in this number.

Independence Day

INDEPENDENCE DAY, in all probability, will be kept in Europe with less enthusiasm than it was a year ago, but for the people whose national birthday it is, it will have a deeper and more far-reaching significance than ever before. We have come through a tremendous crisis with our honor unstained and our flag flying, the menace to our cherished liberty has been effectually and definitely removed, our unassailable rights have been vindicated, and the freedom and independence which are the very heart of our country's institutions are once more secure. It is a source of justifiable pride to realize that the war has proved us the richest and the most powerful nation in the world, but a nobler satisfaction is derived from the knowledge that we have shown unmistakably to the skeptics among friends and foes alike that we are not, as they falsely charged, sunk in crass materialism, but are idealists in the best sense of the word. No one can ever gainsay the fact that we laid our wealth, our power, our all on the altar of freedom; that we poured out life and strength and treasure with a prodigality unparalleled in history, not for material advantage but under the inspiration of an ideal; and that while others were haggling over the spoils we stood magnificently aloof, content with the single, intangible but glorious reward of duty nobly done, and if we have not succeeded in firing other great Powers with altruism, the failure has only served to emphasize our own unselfish attitude.

Independence Day, however, is not so cloudless in its anticipation as in its retrospect. There are dangers threatening our country which it would be wrong to conceal. Bolshevism, the negation of all that we hold dear, is lurking in our midst; it is true that it does not find American soil, with its fine flower of democracy, very apt for the sowing of revolution, and as a consequence it has had as yet only timorous and sporadic manifestations. Thanks to the vigilance of our officials, it has been stamped out wherever it has threatened to raise its head, but such measures are only temporary, for the remedy must go deeper and remove those causes

of social unrest which exist in their measure with us no less than in Europe.

Then too there is a spirit of apathy in the face of a threatened growth of centralization, with its implications of radical changes in our existing system of government. The Federal control of schools, to give an instance, is highly undesirable in itself and fraught with dangerous possibilities for the Church, but what is still more to be deplored, is the fact that it is symptomatic of a general tendency on the part of our citizens to let things take their course.

There was a time when the least hint of a change in our Constitution would have awakened feverish discussion throughout the country. Today we are scarcely even interested in such proposals, and men of unimpeachable patriotism find themselves under the necessity of apologizing for pleading, not that our Constitution shall remain intact, but that it shall not be changed without due consideration on the part of those whose sworn duty it is to safeguard it. It is simply incredible that a word of warning should have to be spoken in the Senate against inconsiderate haste in giving up our most cherished institutions. The League of Nations, for example, may or may not be the panacea for international ills which its framers declare it to be, it may or may not be a Utopian dream fruitful of war rather than of peace, as its opponents would have us believe. But to insist that it shall be accepted without a full realization on the part of the people of what it really is and of all that it involves is sheer folly. If it is an unmixed boon to humanity, the herald of untroubled peace, that fact will be made clear in honest and searching discussion. But the nation has a right and a duty to weigh the advantages the document contains before we agree to make the sacrifices it involves.

If Independence Day signifies anything, it means that each and every citizen of the United States is sincerely attached to the traditions that have given us unparalleled happiness and prosperity, and is whole-heartedly jealous for their preservation. Love of our native land demands that we be vitally concerned to keep America American, that we take care lest our adulation of the past and our glory in the present make us improvident of the future, that we indulge not merely in self-exaltation but in self-criticism, and that we set our faces sternly against the prevailing passion for change. We are today what we are because of what we have been. We should not lightly drift we know not where.

An American Shop-Committee Plan

THE question of supreme importance in the labor world today is that of industrial management and the proper co-operation of employers and employees. Although apparently the most difficult of all problems it offers by far the most satisfactory and fruitful field for scientific experiment, since along this line alone can a final settlement of the difficulties between labor and

capital be reached where co-operative production itself is not adopted. But to be successful it is necessary that all such efforts should be prompted by a spirit of true mutual helpfulness.

An instance of this nature is the shop-committee system which has by this time become sufficiently familiar and is rapidly assuming many distinct varieties of types, some merely rudimentary, others in a state of remarkable development. One of the simplest forms, which is hardly to be regarded as final, yet which has proved successful as the beginning of a closer co-operation among the various factors engaged in the process of production, is particularly interesting in being closely modeled after the Government of the United States. It consists of a House of Representatives, elected by the employees; a Senate constituted of foremen and department managers; and a Cabinet, or executive council, in which the discussions of the two Houses are taken up and with which the ultimate control of all matters pertaining to wages, hours and working conditions must therefore rest. In its latest issue the recently established *New York Review* offers an illustration of this plan as it has been operative during the past two years in the Demuth Company, the largest manufacturers of pipes and smokers' articles in the world:

In the Demuth plan the employee's profit from the plan is dependent upon his effective interest in it and in the prosperity of the plant, not upon his "bargaining power." His dividends, which are distinct from his wages, increase and decrease with the quantity and quality of output, individual and group efficiency, and market conditions. In this plant, therefore, the employee's representatives have not approached the question of hours dogmatically, but have experimented with various working schedules and adjusted them to output and market conditions, with a view to the greatest profit to the company as a whole. In a similar scientific spirit they keep a close eye on labor turnover, have made a plant schedule of holidays for a great variety of races, and have set up their own Americanization classes. The plan was not introduced because of labor troubles, and there have never been any at this plant.

About a dozen establishments of various kinds adopted this system during the past two years, and it has proved equally profitable to employers and employees. While it does not imply a perfect joint-control of capital and labor, it is one of the many ways leading towards a peaceful readjustment and is capable of further democratic development.

Drugs and Degradation

A COMMITTEE of scientists was appointed some time ago by the United States Treasury Department to investigate the traffic in drugs in this country. The revelations made are appalling. Even, if the number of drug-addicts does not perhaps reach a million, as the report of the investigating committee estimates, it is evident that it is deplorably large and increasing every day. Former official estimates had placed it at 70,000. Now in New York City alone there are at least 200,000. The committee in its findings declared that the

consumption of drugs in the United States is thirty-six grains per capita, ten to sixty times as much as in other countries; that the victims of the degrading habit squander more than \$61,000,000 a year for their drugs, and that owing to impaired health, reduced economic and industrial efficiency, \$150,000,000 in salaries and wages are annually lost. In 1913 the Wilbert and Motter investigation already showed a lamentable condition with regard to the traffic. According to its report, for a decade the United States had been using over 400,000 pounds of drugs annually, only one-eighth of which was needed for medicinal purposes; that Germany and Italy, whose combined populations then about equaled ours, used only 23,000 pounds yearly, and that while for fifty years our population had grown 133 per cent, the drug consumption had grown 351 per cent.

This makes painful reading for all those who have at heart the dignity of American manhood and the welfare of the country. Drugs and degradation are closely related terms. For the habitual use of these devil's weapons clouds the intellect of the drug-addict with unwholesome mists and fogs, weakens his will and moral purpose, ruins his health and strength, degrades his whole being, often drives him to poverty, insanity and despair, and sends him finally to a premature and unhonored grave. The drug-taker cares nothing for the honor of his hearthstone, the happiness of his children, nor the honor of his wife. In his heart all generous sentiments are stifled, every spark of manhood quenched. For the individual and for society, the drug-habit is the straight road to physical and moral degradation.

Against this degrading vice the spiritual and moral safeguards of religion and faith are the safest and the best. But apart from these, other means must be employed to crush out this man-devouring traffic and habit. There must be quick, energetic action by the Federal and State Governments to establish more complete control of the importation and sale of the drugs. Doctors and pharmacists that defy the existing laws restricting their use should be shown no mercy. The underground methods by which the importation and sale of opium, cocaine and similar poisons is carried on, should be brought to light and the criminals sternly punished. The public should be enlightened as to the dangers to the individual and the society that fall victims to habits known in Greece and Rome and the effeminate nations of the East in pagan times, only when they had reached the lowest degree in the scale of civilization. In such a campaign Catholic physicians especially have a mission and a duty to which they cannot in conscience or honor prove disloyal.

The Devastated Churches of France

THE drive for \$5,000,000, which Catholics of America propose to raise for the purpose of defending the Faith in France, is a movement in which every loyal son of the Church should participate to the full extent

of his power. As Americans, we are fond of acknowledging the assistance given us by France in our struggle for independence; as Catholics, we are under no less a debt of gratitude for the help given us by the eldest daughter of the Church in planting the seed of the Gospel in our beloved land. In our days of need France never hesitated to contribute largely in money, in priests and religious; no other nation in the world has done so much to extend God's kingdom; in this holy cause she has been prodigal of her wealth and of the fairest flower of her womanhood and manhood; and with us no less than with many other more obscure parts of the earth, the records of her generosity are written imperishably in monuments of stone, and, what is of still greater importance, in our best traditions of Catholic practice and belief. We owe a debt to her that we can never repay in full, but at last we have an opportunity to make a partial payment. The Church in France is in dire straits. Archbishop Hayes does not exaggerate when he says in his pastoral to the people of his diocese:

The churches of a large portion of northern France have been literally flattened to the ground. Over 4,000 churches, schools, orphanages and convents have either been totally destroyed or so ruined as to put them beyond all possible service. Priests have nowhere to offer the Holy Sacrifice of the Mass, and the Faithful have no place for the reception of the Sacraments.

This lamentable state of affairs of itself alone is motive enough to appeal to the sense of brotherhood which makes all who belong to the mystical body of Christ closely akin. But unfortunately there is another reason for large generosity. Protestantism has been quick to see and to seize the opportunity to launch a huge movement of perversion. Protestant purses are opening and Protestant millions are accumulating for the purpose of uprooting the true Faith from the land in which it has always found a most congenial soil and where it has produced favored children of God like Joan of Arc, Blessed Margaret Mary, Bernadette, and the Little Flower, and strong soldiers of Christ like St. Louis, St. Francis de Sales and St. Vincent de Paul.

We cannot stand by idly, living in luxury, enjoying the blood-stained fruits of war, while our brethren in the Faith, our benefactors, and the defenders of humanity have not even a place in which to hear the Word of God and partake of the Bread of Life. They are not asking for help, they simply point to their need.

The Children's Crusade

The purpose of the "Children's Crusade," which is the July intention of the League of the Sacred Heart, is to win from Heaven, through the united prayers of millions of innocent boys and girls the blessings the world so sadly needs at this critical period of its history. By sowing in the hearts of our little ones a reverential love for the Blessed Sacrament, a solid devotion to the Church and a practical realization of how important are the virtues of purity and obedience, parents, priests and teachers will do much to make this crusade of prayer

a high success. No petitions, surely, are stronger than those which rise to God's throne from the lips of innocent children who receive Holy Communion frequently. Boys and girls of seven, once admitted to the Divine Banquet, must be encouraged to return to it often, and to pray fervently, just after receiving, for the permanent restoration of peace to the entire world, and for the freedom and exaltation of the Church.

From their earliest years our little ones must also be taught that the Church is the Catholic's unerring guide. Just as well-trained children of tender age believe implicitly everything their mother says and admire exceedingly everything she does, our boys and girls must grow up in a similar mental attitude toward Mother Church. This spirit of confidence and trust will make their prayers stronger still in Heaven. Then if the hearts of petitioning children are also filled with a love of purity, with Mary as its protector, and of docility, with the Christ-Child as its pattern and patron, let us hope that God will speedily grant our boys and girls the boons they ask by giving peace to the world and liberty to the Church.

Disastrous Carelessness

A MOST disastrous act of carelessness seems to have been committed recently by some member of the British Secret Service Staff in this country. For what appears to be a highly important and confidential document was picked up, we are informed, from the sidewalk of Madison Avenue, New York City, promptly put into type by the unscrupulous finder and under the title, "The Re-Conquest of America," is now published as a five-cent pamphlet by A. Gordon Brown & Co., 164 East Thirty-seventh street, New York. The document, which fills twenty-nine closely printed pages, is addressed to the Right Hon. David Lloyd George, and though unsigned, bears abundant internal evidence of being a detailed report, drawn up by the head of his Majesty's Secret Service in this country, of the gratifying success that has attended the chief's efforts to restore the United States to their proper place in the British Empire. The author of the document recounts, for example, what has been done to make "loyal little Britons" out of the undisciplined native American young, he names the distinguished colonists and English visitors who have worked most zealously to tighten the bonds that unite America with the mother country, and ends with a number of valuable suggestions regarding ways of making the League of Nations a thoroughly British institution. But nothing perhaps is better calculated to frustrate that benevolent object than the publication at this time of the indiscreet disclosures contained in "The Re-Conquest of America," now that Ireland is clamoring for a hearing at the bar of public opinion, and grave senators are begging Americans at least to read the text of the League of Nations before they whole-heartedly indorse that document. Has Junius come to life at this opportune moment? It appears so.

Literature

BOOKS FOR RELIGIOUS INQUIRERS

NOWADAYS many people are making inquiries about the Catholic Faith. The Great War has brought home the meaning of life. It is now realized that the life that ends once for all is a tragedy for him who must surrender it at the command of another. Patriotism and glory are grand things—but not for him who dies once for all. Unless fidelity to country and duty survive the grave what matters it to the slain soldier? That reflexion came to many who have recently made the supreme sacrifice, and it still abides with their dear ones who mourn them. Prosperity made life seem to many sufficient for itself. But when life was cut down as the grass that is mown by the scythe, life for itself did not seem a sufficient thing. The life beyond was needed to complete the life here, or else life, and most precious possessions, were of less value than a lance.

The war made people either reckless or very serious. The serious-minded are many. In the light of what has happened the creeds outside the Catholic Church have very little to offer except high-sounding words. People whose hearts are sorely tried need more than religious phrases, no matter how well formulated. But they do not know where to go for spiritual comfort and strength. Dissatisfied with their own religion, and knowing no other, they frequently abandon religion altogether. However, thanks to the fine record of Catholic chaplains and soldiers in the terrible strain of war, many people who before would seldom or never think of looking into the Catholic Faith, are led to do so now. When they see a prelate like Mercier and a soldier like Foch, whose religion has made them better men and truer patriots, and whose lives stand the whole light of investigation under all circumstances, they begin to suspect that the Catholic religion is after all something worth considering. Accordingly Catholics, not only priests, but laymen, are now frequently approached by sincere inquirers.

There are many laymen who are fully qualified to meet such inquirers. But there is a large class also who though fully understanding their religion, do not feel that they can do justice to it if called upon to impart their knowledge to others. Such as these should at least know some good books to which they may refer inquirers. Of course, a short and easy way out of the difficulty is to refer them to a priest. But that is the very thing which such inquirers dislike. Doubtless some will take that suggestion and call on a priest, but most will not, until they have done some preliminary reading or had some chats on the subject with a layman. Consequently I have thought it advisable to set down a list of books which may help Catholics to help non-Catholics. In the end, of course, the priest will give the inquirer the final instructions. But that final instruction will be greatly enhanced by whatever has gone before. Moreover it may happen that even among priests a good list of books, which experience has proved to be effective, would not be unappreciated.

In law and medicine and in all the professions there are now specialists. These men from their experience in certain departments are conversant with the best ways and means in their particular specialties. It may happen that a priest, on account of circumstances, has had special opportunities of dealing with religious inquirers. The experience of such a one should naturally be helpful to others whose activities have been more or less of a different kind. It is for this reason that I venture to name some books which I trust will help a busy priest to comply with the duty of convert instruction in a satisfactory manner. In many of our convents also there are classes of instruction for prospective converts. The nuns are usually very well qualified for this important duty, and know moreover the right kind of books to suggest. But even they may at times be at a loss

to know the best books for different classes of inquirers. Having this in view I shall endeavor to classify inquirers and to name suitable reading matter to meet the various attitudes of mind which characterize the searchers after truth.

It has been my experience that inquirers belong to one of three groups: Sincere non-Catholics, indifferent non-Catholics and antagonistic non-Catholics. Under sincere non-Catholics I should place nearly all practising Protestants. For there is a sharp division between the practising and the non-practising Protestant. The practising Protestant believes in many of the fundamental truths of Catholicism and endeavors to live by them. The non-practising Protestant is really little better than a pagan. His religion consists mainly in not being a Catholic. True, he has some sentimental religion, the result of tradition and environment, but it is mostly of an ethical kind. If the inquirer is a sincere Protestant he has great respect for the Bible and arguments based on the Bible.

For a sincere Protestant I know of no better book than that classic of Cardinal Gibbons's "The Faith of Our Fathers." It is kind, scholarly and persuasive, and meets the Protestant mind exactly. Other very good books which may supplement this volume are, "The Fairest Argument," by the Rev. J. F. Noll; "Catholic Belief," by Di Bruno; "The Church or the Bible," by Howard Damen, S.J.; "Luther," by Hartman Grisar, S.J., and "A Loyal Life," by J. Havens Richards, S.J.

The majority of Protestants today, however, belong to the non-practising class. It is quite common to hear them say, when asked just what they believe, that they do not know. They seldom attend church, except for marriage, for funeral rites or for some social function. They are really polite pagans, and think no more of their future accountability than if they lived before Christ came. For this class I have found the best book to be "Answers to Objections Against Religion," by Segur-Lambert. For these persons something is needed to show them that they need religion. They need to be roused to a sense of the supernatural and its intimate relation to themselves. Next to Segur, a most helpful book for this class is "Who and What Is Christ?" by F. Roh, S. J. It gives an unescapable argument for the Divinity of Christ, and in a way which appeals to the man of the world. These two books aim at showing a person the necessity of a supernatural religion. After these, any or all the books named for the former kind of inquirers may be given to this class. It should be well observed, however, that the efficacy of the former list for this second class depends on its being preceded by the reading of the books named for this second class.

We now come to consider those inquirers whose attitude of mind is antagonistic. These persons are, as a rule, the most open to conviction, once they start to make inquiries. A sincere Protestant has just enough of truth in his religion to make him feel satisfied with his position. And as it is a congenial position he is loath to change it, especially as the change implies so many sacrifices, and in particular the humiliation by confession that he has been in error all his previous life. The indifferent or non-practising Protestant is also a difficult problem, for he has had a religious belief and has renounced it. It is harder to take up what one has rejected than to adopt something entirely new. The antagonistic mind is therefore a good field in case it invites cultivation. And it does this if it takes the initiative. If a man hostile to religion approaches it, it means that he feels the need of it. But he must be shown its truth. For such inquirers the books will depend on the intellectual status of the inquirer. Some whose objections are of a general and superficial character and who may be classed as indifferent rather than antagonistic, may be best started on such a book as

Segur's, mentioned above, or "Who and What Is Christ?" If their difficulty is about the Divinity of Christ, a most excellent book on the subject is "What Think You of Christ?" by Bernard J. Otten, S. J. If their objections take a scientific turn, give them "The Church and Science," by Sir Bertram Windle, and "Christian Apologetics," by Father W. Devivier, S.J. A common habit of mind in this class is at present the Socialistic: for such, "The World Problem," by Joseph Husslein, S.J., is admirably adapted. A very convincing book for those who are opposed to the Church on historical or scientific grounds is von Ruville's "Back to Holy Church." This writer belonged formerly to Harnack's circle, and made his way into the Church by historical research. It is a book for the very intelligent and makes a wonderful impression on them.

A monumental book for converts of this class is "European Civilization," by Balme. This book is a classic. It gives the philosophy of history, and one who reads it will make short work of Gibbon and writers of his type. It is a splendid basis for Catholic knowledge. Every educated Catholic should read this marvelous treatise. Should the difficulties be theological, and the inquirer be very intellectual, have him read "Outlines of Theology," by Sylvester Hunter, S. J. Afterwards most of the books enumerated above may be recommended to this third class of inquirers.

In conclusion I wish to say that I have necessarily overlooked many excellent books in this classification. I have named only those with which I am familiar and which I know to be most serviceable. I have suggested only a few because a longer list would be indefinite, perhaps. Also I have considered that nowadays people want short and palatable treatises. The majority will not read big volumes or those that are too learned. But if the inquirer should be one who desires to go into the matter exhaustively he may read Allies, Gasquet, Gairdner, Grisar and Pastor. "The Catholic Encyclopedia" is a veritable storehouse of information and has an excellent index. The learned inquirer may satisfy his mind on almost any topic of religion by consulting this magnificent work. Also I should advise every priest to suggest to his converts that they become constant readers of AMERICA, where they will always find the true stand to take on matters Catholic.

MARTIN J. SCOTT, S. J.

SIXTEEN DEAD MEN

Lines written by the late author when the Irish patriots of Easter Week were executed.

Hark! in the still night. Who goes there?

"Fifteen dead men." Why do they wait?

"Hasten, comrade, death is so fair."

Now comes their Captain through the dim gate.

Sixteen dead men! What on their sword?

"A nation's honor proud do they bear."

What on their bent heads? "God's holy word;

All of their nation's heart blended in prayer."

Sixteen dead men! What makes their shroud?

"All of their nation's love wraps them around."

Where do their bodies lie, brave and so proud?

"Under the gallows-tree in prison ground."

Sixteen dead men! Where do they go?

"To join their regiment, where Sarsfield leads;

Wolfe Tone and Emmet, too, well do they know,

There shall they bivouac, telling great deeds."

Sixteen dead men! Shall they return?

"Yea, they shall come again, breath of our breath.

They on our nation's hearth made old fires burn.

Guard her unconquered soul, strong in their death."

DORA SIGERSON SHORTER.

REVIEWS

Dante. By HENRY DWIGHT SEDGWICK. New Haven: Yale University Press.

Even for our unbelieving age Dante may become a great spiritual teacher. But if he is fully to exert his power over the men and women of our times, he must be approached and studied from the Catholic point of view. That is the only way to understand him. A great poet, Dante was also a fierce partisan. He was not afraid to denounce evils in Church and State, but in spite of his scathing comments and strictures on the lives of ecclesiastics and even Popes, attacks intensified by political rivalries, he is one of the most profoundly Catholic writers of the Middle Ages, as Catholic in his philosophy and theology as the Angelical Doctor and in his poetry as Adam of St. Victor.

This absolutely Catholic aspect of the great Italian, the author of the little volume under review does not fully-grasp. The defect constitutes a blemish in an otherwise interesting and captivating study. Every Catholic reader will feel something of a shock when side by side with the great Florentine he reads the names of men absolutely opposed to everything that he revered in religion as if they were congenial spirits. If Dante was intellectually superior to Emerson, James Martineau, and Bergson, and had made, even from a natural point of view, a far better synthesis of life, he was also far above them in the nature of his mysticism and its reach. His mysticism was based upon reason and faith. It never got beyond these safe moorings. Mysticism in Emerson and Martineau, if indeed the mysticism attributed to them can even by the greatest stretch of the imagination deserve the name, was vague and formless, and based on the insecure foundations of emotionalism. Dante was one of the most logical of writers, not only in the "De Monarchia" and his other prose works, but even in the highest flights of the "Paradiso" or in the deepest pit of the "Inferno." Seldom has reason been such a faithful handmaid of poesy as when with Dante, Virgil and Beatrice, it took that wondrous journey that led to the throne of God.

With this one exception Mr. Sedgwick is a safe guide. He is always interesting, evidently at ease in the labyrinth of Dantean history, topography, politics and criticism. The book is short, but will make a useful introduction to the mazes that face the scholar on his first acquaintance with the poet. A perusal of it will leave a general view of the work and the life of the Dante which must certainly entice the reader to make a deeper acquaintance with one of the most original geniuses of all time.

J. C. R.

The Alumnae Year Book. Diamond Anniversary Number, 1845-1920. The Ursuline Sisters of Brown County, Ohio.

When the Alumnae Association of the Brown County Ursulines decided to make this Diamond Jubilee Year Book a permanent record of the varied patriotic services rendered during the war by the Sisters and by the pupils, past and present, of their schools, the inspiration they acted upon, as this interesting book proves, was no less admirable than practical. In the month of June, 1845, eleven Ursulines who had set sail from Havre founded St. Martin's School. The following October the first three pupils came and year by year since then the educational work of the Brown County Ursulines has gone steadily forward, the names of new *Enfants de Marie* are annually placed in the silver heart that hangs in the sodality chapel and there is a thriving alumnae association of some 300 members representing most of the States in the Union.

The letters in the attractive volume describe a wide variety of war-activities. "Sister Bernadine's brother," for example, tells of the hardships of trench-life, Sister Perpetua's mother writes from the occupied regions of France about the horrors of the invasion, the wife of Brig-Gen. Hugh A. Drum sends a

letter from her husband describing the American attack at St. Mihiel, which "will go down in history as the vital blow of the war," Miss Louise Marsh gives an account of her work as a nurse "as near the actual conflict as any woman is allowed," Comtesse Benoist d'Azy sends a remarkable series of letters vividly describing the frightful havoc of war as seen in a big hospital in France where she cared for hundreds of severely wounded soldiers, and there are numerous letters giving modest accounts of the magnificent Red Cross and Liberty Loan activities of the Ursuline Sisters' alumnae in all parts of the country. The volume ends with this earnest warning about the Smith bill:

There is a most insidious war afoot against the freedom of the schools. Socialistic theorists would take the child from the mother's care and place it under that of the State. . . . January, 1919, sees a bill before Congress by which the private school and college, secular or religious, is to be done away with, not by open inhibition, but by a squeezing out policy. The newspapers are saying little about it. Children are not ninepins. Their freedom should be guarded by every Christian mother. . . . Let the women of the Brown County Alumnae keep in touch these days with every educational move made in legislature and Congress, and influence the votes of congressmen for the welfare of their homes.

Well said. Every Catholic alumnae and alumni association in the land should sound a like warning. W. D.

BOOKS AND AUTHORS

Major Ian Hay Beith in the "Last Million" (Houghton Mifflin), has told the story of the American "doughboy" in France and England. The volume gives a humorous account of the impressions of the invading armies of the United States, not the stilted bookish narrative of the tourist-officer, but the free and genuine comments that sprang from the man in the ranks as the Old World broke upon his vision. It is a well-written tribute to the men in khaki who went "over there" with the spirit of crusaders, and finished a disagreeable task with credit and honor and dispatch. Major Beith is always interesting yet it cannot be said that this last book approaches his other, "The First Hundred Thousand."—"A Pilgrim in Palestine" (Scribner) is Dr. John Finley's diary of his pilgrimage through the Holy Land in the wake of Allenby's army. The Red Cross made the author commissioner to Palestine, and the choice was a good one as he has long been a student of the history of Palestine. Perfectly familiar with the Old Testament narrative the author tells the story of the recovery of the Holy Land in language at once vivid and Scriptural. General Allenby's entrance into Jerusalem is one of the finest passages in the book. The illustrations, taken from the author's own photographs, are exceptionally good.

"The Convictions of Christopher Sterling" (McBride), by Harold Begbie, is the well-told story of the sufferings a Quaker endured in an English prison for conscientiously refusing to bear arms in the late war. Many would be glad to see the author of "The Lady Next Door" write a similar novel about the merciless treatment Sinn Fein prisoners are now receiving from the paternal British Government.—"Democracy" (Scribner) is the title of a novel written by Shaw Desmond, an Irish Socialist, about the irrepressible battle raging today between capital and labor. A Syndicalist named Dennis Destin is the central figure of the story, the principles of the various Socialist groups are set forth and the novel ends with a vivid description of a battle that takes place in London's streets between strikers and soldiers. "All questions dahn our wye are stummick questions," are the words with which one of the characters sums up labor's difficulties.—There is no doubt that Leonard Merrick's "Conrad in Quest of His Youth" (Dutton), the latest of the author's novels to be brought out in a popular edition, is a witty and

clever book, but the story is objectionable because it is largely occupied in describing a bachelor's compromising "affairs" with married women, conduct which the author does not seem to consider at all blameworthy, but only amusing.—The latest novel of Michael Wood, the High Anglican who writes so much like a Catholic, is called "The White Island" (Dutton) and tells how a lad of "arrested development" appears to be a born mystic whom the white glory of God often surrounds and who unconsciously forces many coming in contact with him to distinguish the Divine realities of life from the shadows we chase.

You must be both an old-fashioned Bostonian and a reverent admirer of the entire Hale family to read without judicious skipping the 472 pages of "The Letters of Susan Hale" (Marshall Jones Co., Boston), which Caroline P. Atkinson has edited and for which Edward E. Hale has written an introduction. "Susie" was the youngest sister of the well-known Unitarian minister, an enthusiastic traveler in Egypt, Spain, Mexico, Germany, etc., a schoolmarm, a painter, an author, a public reader, a letter-writer and a confirmed summer inhabitant of Matunuck, R. I. The letters for the most part are the light, chatty effusions of a woman of the world who apparently got a great deal of enjoyment out of life. The spiritual or religious note is seldom struck, but the author derived great amusement from a High Mass she saw celebrated in the Cathedral of Antwerp. The letters are full of little anecdotes about Boston notables of the last half-century and interesting accounts of the author's experiences abroad and of her social triumphs at home. Susan Hale died in 1910 at the age of seventy-seven.

BOOKS RECEIVED

- Allyn & Bacon, Boston:**
Solid Geometry. With Problems and Applications. Revised Edition. By H. E. Slaught, Ph.D., Sc.D., and N. J. Lennes, Ph.D. \$1.00.
- Boni & Liveright, New York:**
The Curious Republic of Gondour and Other Whimsical Sketches. By Samuel L. Clemens. \$1.25; Sketches and Reviews. By Walter Pater. \$1.25; The Great Modern English Stories. An Anthology. Compiled and Edited with an Introduction by Edward J. O'Brien. \$1.75.
- Catholic Truth Society, London and Brooklyn:**
Missionary Hymns. Words by Evelyn L. Thomas. Music by Annie D. Scott. 1s. 3.
- Thomas Y. Crowell Co., New York:**
Punishment and Reformation. A Study of the Penitentiary System. By Frederick Howard Wines, LL.D. New Edition. Revised and Enlarged. By Winthrop D. Lane. \$2.50.
- George H. Doran Co., New York:**
The Life of John Redmond. By Warre B. Wells. \$2.00.
- E. P. Dutton & Co., New York:**
The White Island. By Michael Wood. \$1.90; New Schools for Old. By Evelyn Dewey. \$2.00; Conrad in Quest of His Youth. By Leonard Merrick. With an Introduction by Sir James M. Barrie. \$1.00.
- Thomas J. Flynn & Co., Boston:**
Ireland's Fairy Lore. By Rev. Michael P. Mahon.
- The Four Seas Co., Boston:**
The Hound of Heaven. By Francis Thompson.
- Houghton Mifflin Co., Boston:**
Theodore Roosevelt. A Verse Sequence in Sonnets and Quatorzains. By Russell J. Wilbur. \$1.00.
- Alfred A. Knopf, New York:**
The Pelicans. By E. M. Delafield. \$1.75; Caesar or Nothing. By Pio Baroja. Translated from the Spanish by Louis How. \$1.75; Our Wonderful Selves. By Roland Pertwee. \$1.75; Gone West. By a Soldier Doctor. Edited by H. M. G. and M. M. H. With a Preface by Frederick W. Kendall. \$1.00; Sonnets of Herbert Scholfield. \$1.50; The Beloved Stranger. Two Books of Song and a Divertissement for the Unknown Lover. By Witter Bynner. With a Preface by William Marion Reedy. \$1.50; Wolves. By Alden W. Welch. \$1.40.
- Longmans, Green & Co., New York:**
Demeter. By Eleanor Deane Hill. \$0.75; Cargo. By S. Barrington Gates. \$0.75.
- The Macmillan Co., New York:**
The Gay-Donbays. A Novel. By Sir Harry Johnston. With a Preface by H. G. Wells. \$1.75.
- Robert M. McBride & Co., New York:**
The Convictions of Christopher Sterling. A Novel. By Harold Begbie. \$1.50; Catholic Tales and Christian Songs. By Dorothy L. Sayers. \$1.00.
- David McKay, Philadelphia:**
Leaves of Grass. By Walt Whitman. Including a Facsimile Autobiography. Variorum Readings of the Poems and a Department of Gathered Leaves. \$2.00.
- G. P. Putnam's Sons, New York:**
The Story of Doctor Johnson. Being an Introduction to Boswell's Life. By S. C. Roberts, M.A. \$1.50.
- Charles Scribner's Sons, New York:**
Democracy. By Shaw Desmond. \$1.60.
- Frederick A. Stokes Co., New York:**
Fighting the Flying Circus. By Captain Edward V. Rickenbacher. \$1.50.
- University of California Press, Berkeley:**
The Lay of the Cid. Translated into English Verse by R. Seldon Rose and Leonard Bacon.

EDUCATION

The Smith Bill: American or Prussian?

THAT tireless chronicler, the *Congressional Record*, has never been numbered with the country's "best-sellers," nor can it always be recommended as entertaining summer reading. Hammocks are not woven, as once, with the careful workmanship that insures strength as well as comfort. Yet the patient diver into the sometimes murky, and usually troubled, depths of its pages, will be occasionally rewarded by a pearl. The issue for June 2 contains a whole treasury of pearls for all who are interested in the progress of the Smith-Towner movement to establish a Prussian educational bureaucracy at Washington.

THE GOVERNMENT'S "TRAMP"

JUNE 2 was a hot day in Washington, and the speech of Senator Johnson on the Peace Treaty and the League of Nations and other things, had not materially contributed to lower the temperature. When the Senator had concluded, "that day they talked no more," or not at great length, like Francesca and Paolo, although for another reason. "It generally seems to be true," remarked an aged member of this coordinate branch of the Government, "that when we listen to one speech on a hot day, that is about all the work the Senate can do." Yet these tottering gentlemen remained under the dome of the Capitol until Senator Kenyon of Iowa, chairman of the Senate Committee on Education and Labor, endeavored to rush through, without reading, Senator Smith's bill "for the promotion of vocational rehabilitation of persons disabled in injury, or otherwise." He was tripped before he was well started, by Senator King of Utah; whereupon a brief but pointed debate, not on the Smith-Towner bill, but on a bill involving the same principle, ensued.

The object of the bill, introduced at the opening of the session by Senator Smith of Georgia, was explained on the floor of the Senate, in the vigorous language of Senator Kenyon:

The purpose of this bill is to take care of men hurt in industry, and I want to be perfectly frank and say that the bill even goes beyond that. It will provide vocational training for men hurt, whether in industry or otherwise, if the hurt amounts to disability. It would go to this extent; if a "bum" fell off of a railroad train, where he was beating his way, and lost his arm, under this bill he could have vocational training.

According to this theory, a worthless vagrant, who during the commission of an unlawful act, sustains a permanently disabling injury, at once becomes the ward of the Federal Government.

PATERNALISM RUN MAD

THIS provision is fairly liberal, but it does not mark the limit of Senator Kenyon's generosity. He proposes to have the Federal Government assume the care of persons over fifty or sixty years of age, "who should become deaf, or through heart-disease or some other ailment, are prevented from following their usual vocation." Yet he is not fully satisfied even with these generous arrangements, and hints that something more might be done:

Every one, I think, was in favor of taking the men in industry, or the men in occupation, and putting them under the act; but when you came to take the drunken man, run over by an automobile on the street and losing his legs, or something of that kind, the committee hesitated. That is a fair question of division for men to differ about and hesitate about.

It is difficult to believe that Senator Kenyon advances these propositions other than in a spirit of jest, but an examination of the *Record* shows that he urges them very seriously indeed, and appeals to the Smith-Towner bill as his sufficient justification. Very properly is that appeal made. The principle which underlies the Smith bill is that the local communities are to be "stimulated," and if necessary, forced to divest themselves of their duties as well as their rights, and this done, all power is to be vested in a centralized bureaucracy at Washington. Like

the Smith-Towner bill, this measure assumes that the States and the local communities are no longer fit to retain those functions which are properly and exclusively theirs. They cannot be trusted to care, either directly or through the agency of private societies, for the aged, the sick, the orphan and the infirm. They are either so ignorant, or so indifferent to the need of mental training, that they are quite unfit to maintain and control their own schools.

BISMARCK'S DREAM OUTDONE

BISMARCK in his wildest dream of State supremacy never attained this degree of hallucination, nor did the Prussian Government, for all its stupid arrogance, ever attempt to foist so degrading a form of bureaucracy upon the people. Truly, it is alarming to reflect that after successfully fighting Prussianism on foreign fields, and somewhat less successfully, endeavoring to expel its philosophy from many American colleges, we are asked to introduce it at home, and not only to introduce it, but to make it our form of government. "Federal cooperation," "Federal stimulation," are the bait with which a multitude of Prussianizers fish, and unfortunately the catch is great. The plea for a return to the old American principle that the local community must be self-governing, supreme in its own functions, bound to fulfil all duties which pertain to it, and possessed of all rights which it has not specifically delegated, is advanced in vain, against men crying out that this is the day of merger and centralization. One who ventures to suggest that, for the welfare of this country, it is fully as necessary that the States be maintained in their rights, as that the Federal Government be acknowledged supreme in its own sphere, is regarded as a barren theorist, or a hold-over from the South Carolina Secession Convention. He is out of place, it is said, in this busy day, which has small welcome for the words recently spoken in the Senate by Senator King:

I believe the policy should be to strengthen, not weaken the States; to develop and maintain a feeling among the people in favor of local self-government—a resolute, abiding faith in their capacity to govern themselves, and to work out the problems, intricate and difficult as they may be, that must come to a strong and virile people.

Let us preach the gospel of self-reliance—the faith that burned in the hearts of the pioneers who laid the foundations of the mighty Commonwealths composing this Union. Let us not chloroform the States by Federal decoctions, or render the people bloodless or anemic, by transferring from their shoulders to the Federal Government, the duties and responsibilities which rest upon them, and the faithful performance of which makes them a mighty people.

Allegiance to these principles is indispensable if we are to continue the Republic, founded by our fathers; yet how few publicists today acknowledge or even know them! "Let the Federal Government do it," is the cry of the hour.

FREER AIR IN PRUSSIA

BUT the local community will in the end pay the bill, and the work will not be done so well as if it were in the hands of those most nearly concerned. A curious assumption underlying the Smith-Towner bill, and similar measures, is that the Federal Government is better fitted than the States and cities to conduct schools and care for dependents. There is little or no ground for this assumption. Aside from the very pertinent fact that no community betters itself by shifting its honest burdens upon another, it is now plain that failure usually attends works undertaken by the Federal Government outside its own sphere. Of this truth, the lamentable results of the Government's pose as an expert in the management of railroads and telegraphs, is ample proof.

Further, the financial machinery by which the Smith-Towner bill will be operated, leads to nothing less than a diversion of funds from their original purpose. All revenues collected will, of course, be paid into the Federal treasury. Of this revenue, at least \$100,000,000 will be appropriated under the Smith-

Towner bill, but this by no means is to be taken as implying that \$100,000,000 will be returned to the States. The States will get what is left, after the professional "educators," the special writers, the lecturers, the experts, the cranks and the faddists, and the entire army of bureaucrats which the proposed Department of Education will marshal at Washington, have taken their share. If New York or New Jersey or California raises money for its schools, that money should be spent in New York or New Jersey or California, not sent to Washington, there to be clipped.

Are we ready to swallow the Smith-Towner bill, decked with garbing most assuredly made in Prussia? Apply the fundamental principle of the Smith-Towner bill to the other departments and functions of American Government, and we shall breathe freer air in Prussia.

PAUL L. BLAKELY, S. J.

SOCIOLOGY

Reconstruction and Family Life

EVEN when her enemies were still on her soil, Belgium was already dreaming of a national revival and outlining a vast plan of reconstruction in order to repair the moral, commercial and economic ruins which had followed in the path of war. While the country at large and her most eminent sociologists and statesmen were studying how to bring back prosperity and order, Belgium's Catholic leaders realized that they, too, had a solemn duty to fulfil. With a directness of speech and methods, which has been one of the national gifts of that sturdy people, they went straight to the fundamental principles on which society must again be built if it would meet the ordeals and the test to which it will be submitted in the troublous days through which it is now passing. The "*Ligue de l'Education Familiale*," founded at Brussels in 1899, continued therefore its admirable work done since then for the "welfare of the motherland through the family." One of its bulletins: "*Le Bonheur National par la Famille*" (A. Lécensier) is a clear exposition of those Catholic principles which regulate family life while at the same time it points to certain conclusions of the most valuable and practical nature.

THE FAMILY, THE SOCIAL "CELL"

WHILE many of the practical hints apply to Belgium alone, it may be said that in their more general bearing they equally apply to our own country, for the problems that face the Catholic family are to a large extent identical the world over. Reconstruction faces us just as it faces the Belgian people. It is the duty of every individual to co-operate in the great task and to bear its burdens. How attain this end? The answer is given by M. Lécensier in his admirable pamphlet: by the union of our activities and energies, all inspired and sustained by one overmastering desire, that of a genuine and lasting moral regeneration of the country. The factors which are to bring about such a result are many. But since the family is the very foundation on which society is built, "the social cell" that energizes in the individual and the social group more powerfully than any other agency, it is evident that the happiness, the welfare and prosperity of any society depend principally on the manner in which the parents fulfil their mission as educators. The family then must prepare to fulfil as perfectly as possible its all-important social function and take up again the duties, the burdens and the responsibilities, the faithful subjection to which in the past constituted its glory and strength.

LIFE'S TRAINING CAMP

THE family is the most important of all social institutions. When it is safe and sound, all is well. It is admirable in its hierarchy and order, strong in its authority, attractive in the charm and the love which abide under its roof. There the father

appears in all his strength and majesty, and in his right to command and guide seems to share in the authority of God Himself. Divesting herself of the natural weakness of her sex, and clothed with a fairer grace, the mother is dowered with a new dignity, that of a queen over the hearts of her husband and children, while the husband and the wife find in their mutual fidelity their common security, and share the honor of their united names. Behind the protecting shield of that authority, power and grace, in the secluded and guarded sanctuary of home, the child and the growing youth keeping untainted the flower of their innocence and virtue, prepare themselves, by obedience and self-control, for the struggles which they will have soon to face in the battle of life away from the paternal roof. The family circle then is the training ground for the future citizen. There he makes the apprenticeship for the battles of life. It would be as unreasonable to send the child untrained from the paternal roof into the contests of the larger social group, as it would have been for our Government to send the raw recruit from the cantonments to the firing-line, without that training which is absolutely necessary for the making of a brave and efficient soldier.

THE SAFEGUARD OF THE FUTURE

IN the normally constituted family, lacking though it may be the prestige of an historic name, the glamour of ancestry, or the pride of wealth, but enriched with the far nobler gifts of religion, the salvation of the individual is secured and the future of the nation is slowly wrought out. It is at the hearth that social and national regeneration begins. It would be unreasonable to leave out of the question in the formation of the national ideals and policies the influence of schools and universities, and all those other social and educational elements so readily and easily brought today within reach even of the poorest. Their influence cannot be minimized. But it is not the little red schoolhouse, nor the highly endowed university with its scores of well-paid lecturers and masters, experts in science, philosophy, literature and art that impart to the new generations the true principles of life, the true solution of its manifold problems, the real outlook on its mysteries and those that lie still further beyond mortal ken. Instruction in the university and the school, powerful and necessary as it is, is not the solution of the problems of the future. The family alone has the key of the problem. To the family we must go in order to have the data correctly posited, to see that its pupils do not blunder in working it out. It is in the family that the human conscience is first molded and formed. The education, the example given in the family circle decide almost infallibly for good or for evil the destiny of the individual and the nation. The real educators of the present generation are the parents. The hearthstone is the foundation-stone of the social structure. The future of the world will belong to those peoples which in the midst of the profound corruption that saps the very life of the family today, will be brave enough to resist the evil tendencies that have already wrought such havoc in the home circle, and will dare unite to civic virtues the far nobler ones of religion and morality. The founders of the new civilization will not be the sociologists and economists, the philosophers and statesmen with programs whence God has been driven out. The founders of the new and better order will be the Christian and Catholic fathers and mothers who will teach their children the great social and religious law: "Fear God and keep His commandments."

A LEAGUE FOR THE FAMILY

CONSCIOUS of the paramount influence of the Christian family in the reconstruction of society, the author of "*Le Bonheur National par la Famille*," in an appeal timely not for Belgium alone, but still more so perhaps for the United States, insists upon the ideals and principals so steadily preached by the "*Ligue de l'Education Familiale*." The substantial mean-

ing then of that practical and splendid organization might be conveyed to us by the words: "The Christian Parents' League." The league, which should be imitated here, and would produce admirable results, appeals to all for the moral regeneration of the country through the most potent agency for the formation of childhood and youth, the family. According to M. Lecensier, the work is essentially one of prevention. It appeals to private initiative only. It does not ask any official or government aid. It does not even ask any increase of social zeal, but a better direction, a better "orientation" of all the zeal, labor and sacrifices already manifested and made in order to perfect the educative methods in the family. The purpose of the League carried out through its central executive, provincial and local committees is to co-ordinate into large, wide-extending and common effort all the scattered movements now in operation for one single purpose, that of perfecting that most important lever of the progress of humanity, family life in accordance with the highest ideals and principles of religion and patriotism. The League is a clearing house for the readjustment of the family problem along the right lines. It is an "Institute of Pedagogy for the Heart." The founders of the League and those who are carrying on their work believe that in that family life a process of disintegration has already set in, that it is not by leaving things alone that they are improved, that the time for action has come. The same tendencies are visible in America. The same remedies must be applied.

JOHN C. REVILLE, S. J.

NOTE AND COMMENT

A. F. of L. Convention Resolutions

BY its stanch and uncompromising rejection of Bolshevism, under every form, organized labor has won the confidence of the country as never before. The convention at Atlantic City has been outspoken in its opposition upon three important points: Bolshevism, the Burselson régime and Prohibition. It has also approved of the League of Nations, not as a perfect document, but as "the best machinery yet devised for the prevention of war." It expresses itself as particularly pleased with the introduction of the nine specific labor clauses in the Peace Treaty together with the declaration there made that: "The well-being, physical and moral, of the industrial wage-earners is of supreme international importance." It is due to the efforts of the American labor movement, more than to any other single factor, the convention holds, that this statement appears in the treaty in such an emphatic form. The long-debated question of health insurance again led to the expression of the most divergent views, and the entire subject was referred back to the Executive Council, "with authority, when it reaches a conclusion upon the matter, to make that opinion public as the position of the A. F. of L. upon health insurance."

Rose-water Religion

"WHAT is the matter with the Church?" was the old question asked by Dean H. P. Almon Abbott while recently speaking before the fashionable congregation that gathers in Trinity Episcopal Cathedral at Cleveland. By the "Church" he understands the Protestant Church as he knows it. In answer he finds that it is preaching a "rose-water, sentimentalized type of religion instead of a fight against sin."

It perverts the Gospel. There is a lot of talk about love but not about sin. The Church has not taught the whole truth. It has said that if people love one another all will be well. It has not demanded that they be pure. Whenever in my five years here I have preached a sermon that might be termed "strong," some one has come to me afterward and said: "A little more love, please." My answer is this: "The truth, in God's name!" It is morally rotten internally. Members either are secretly impure or drop out of the Church because they cannot face the command to repent.

The strength, unity, perfect adaptability to all existing conditions, together with the fulness of the unalterable Gospel teaching, the happy mean between stagnant conservatism and extreme radicalism, can be found in the Catholic Church alone. It is here that hell and heaven, the horror of sin and the love of God, are preached consistently and there never appears the sign upon its doors: "Closed for the vacation."

Golden Jubilee and Victory Arch

A NOTABLE event in the history of Catholic education in the Middle West was commemorated last week in the golden jubilee celebration of the conferring of the charter on St. Mary's College, Kansas. The well-known boarding school is the oldest institution of higher learning in its own State, and grew out of an Indian mission school, established by the Jesuit Fathers in 1848, on the very site on which the extensive college buildings now stand. The charter was granted in 1869. Since that time thousands of Catholic boys have received their education at St. Mary's. Out of the 400 students usually in attendance, one-fourth come from the State of Kansas, the remainder from as many as twenty-five different States, as far east as New York and as far west as Utah. The jubilee is to be made doubly memorable by the erection of a victory arch in honor of the heroic sons of St. Mary's College who answered the call to the colors. Among these was Lieut. William T. Fitzsimons, the first American officer to sacrifice his life in France. The entire number of enlisted men was 749, of whom fourteen died in service and five were killed in action. Four received the French War Cross. The victory arch is to be erected at the entrance of the school where thousands of tourists can admire it. All the old alumni have been called upon to aid in paying this fitting tribute. For many a reader, young and old, St. Mary's College will always be memorable as "Tom Playfair's School."

A Child's Program of Reconstruction

HERE is the program of social reconstruction submitted in a prize contest at St. John's parochial school, Orange, N. J., by one of the pupils, Miss Alice McChesny, aged fifteen. Many older men and women, who have given no little thought to the question, might not be able to state the case so methodically within the prescribed compass of 200 words. The paper is submitted without any change, just as it came from the clear head and sound instincts of a little Catholic child:

Reconstruction, as the word implies, is the process of reorganizing a disorganized body. Therefore, destruction must have preceded, else why reconstruction? All forms of reconstruction may be classed under two heads: physical and moral. Physical reconstruction is the reorganizing of the material world: under this head comes the rebuilding of cities, nations, commerce and the proper relation between employer and employee, etc. Moral reconstruction is the reconstruction of the individual and of society through the individual. During the Great War the general condition of affairs has brought about the demoralization of God's law, consequently the utter disregard of civil law and the laws governing society—hence the necessity of reconstruction. In order to reconstruct an edifice, its foundation must be solid, as in physical reconstruction, so in moral. Social reconstruction begins with society and society is made up of individuals. Its foundation must be based upon truth. The penalized Catholic Church alone possesses the truth and to her the world turns for the moral reconstruction of its people. And in this act, acknowledges her belief in the fact that the influence of religion is necessary in the reconstruction of the world.

This program of a Catholic sociologist of fifteen summers may not be absolutely perfect in wording and phraseology. But it is sound in its main ideas, some of which are expressed with more than usual clearness and terseness.